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# The concepts of courage, anxiety, and faith in the writing of Paul Tillich and their implications for a conceptual model of teacher and the design of teacher preparation programs.

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THE CONCEPTS OF COURAGE, ANXIETY, AND FAITH IN THE WRITING  
OF PAUL TILlich AND THEIR IMPLICATIONS FOR A  
CONCEPTUAL MODEL OF TEACHER AND THE DESIGN  
OF TEACHER PREPARATION PROGRAMS

A Dissertation

By

Jeanne Bordeaux Frein

Submitted to the Graduate School of the  
University of Massachusetts in partial  
fulfillment of the requirements for the degree of

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July

1974

Major Subject

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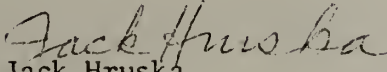
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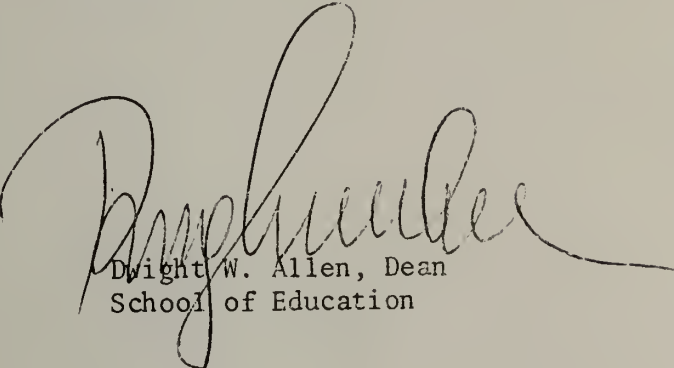
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## ABSTRACT

The Concepts of Courage, Anxiety, and Faith in the Writing  
of Paul Tillich and Their Implications for a  
Conceptual Model of Teacher and the Design  
of Teacher Preparation Programs

(July 1974)

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Directed by: Dr. Horace B. Reed

The purpose of this dissertation is to develop a conceptual model of teacher and the design of a teacher education program based on the thinking of Paul Tillich as presented in his book The Courage To Be. By developing a new metaphor in which to describe the teacher: the one in the culture committed by profession to the courage-to-be, it is my intention to provide a base from which to evaluate the scientific-technological metaphor upon which education currently rests as well as point out possible new directions.

I have outlined five characteristics of the Tillichian teacher which also apply to the Tillichian teacher education program: complexity, consisting in the effort to relate ontological, spiritual, and ethical issues within the life-death, courage-anxiety tensions inherent in human life; dynamism, consisting in the understanding and acceptance of the bi-polar, paradoxical nature of the human condition,



based as it is in irreducible tensions; integrativeness, consisting in the effort to struggle for new insights into basic human themes, paradoxical though they may be; a multi-disciplinary thrust, consisting in a thematic rather than a disciplinary approach to reality, albeit an approach connecting the ability to visualize holistically as well as to engage in the careful in-depth probing of a single issue; and a rootedness in a sense of the importance of image, myth, and metaphor, consisting in a consciousness of the metaphorical nature of human attempts to discover the meaning of reality. It also implies a sense of the positive value of myth, projection, and transference in the meaning-making process.



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## INTRODUCTION

The selection and education of teachers is a process of critical importance in any culture. The visions and values of those who instruct the young are as symbolic of the values of the larger culture as are any others. The criteria by which those charged with the selection and education of teachers often judge whether or not they have succeeded in their task are 1) the relative degree of well-being of the school-age population at any one time, and 2) the general state of the culture as reflected in its major institutions of which the educational establishment is one.

The problem inherent in such an assessment is its circular nature: the degree to which a single frame of reference or metaphor is applied in the evaluative process. It is the aim of this dissertation to get outside the highly technological metaphor currently so widely used to assess the success or failure of the nation's educational personnel, programs, and processes in the conviction that a new metaphor will serve to point up the limitations of the current model as well as offer new directions to those interested in exploring other possibilities.

I will describe the teacher in the culture as that person committed by profession to the courage-to-be, understood in an ontological, spiritual, and ethical sense; that is, concerned with questions of being, meaning, and morality. I will consider the teacher education program as that process in which people are helped to struggle with the courage-to-be, to understand its dynamic character as explained in the

thinking of theologian-philosopher Paul Tillich, and to apply their experience and understanding to their dealings with pupils of all ages. And I will do so because of a conviction that the courage-anxiety tension represents the most basic human response to the life-death polarity inherent in the human condition. The greatest challenge human beings face, in my opinion, is that of acknowledging their extreme vulnerability, while at the same time daring to imagine the outer limits of human possibility.

Myth-making, the use of extended metaphor, is one way of probing infinity, of experiencing new levels of human possibility. Mythologization is also referred to as projection or transference: the process of getting outside oneself in an expansive experience of people, objects, ideas, and causes which infuse the self with a sense of power and potential beyond the limitations of everyday life. While there are those who consider such projection an illusion, that is, an escape from the true experience of reality, there are also those who view the process of mythologizing as a necessary and natural means of probing that very reality.

Paul Tillich was such a person. His attempts to explore the new being, the ground of being, the meaning of faith, and the courage-to-be lie in the realm of creative myth-making rather than in the realm of truth-pronouncement. Tillich was convinced that believing something is real, makes it real, thus ushering in new dimensions of reality. However, Tillich also knew that projection and mythology can provide an escape from the finite aspects of the human condition. And so he

devised a "boundary" metaphor; that is, a way of describing his position as that of mediating polar opposites. Not an intellectual mediation alone, but an existential, ethical stance rooted in the need to take into his own person simultaneously, the deepest possible experience of nonbeing, anxiety, absurdity, and finitude and the deepest possible experience of being, courage, meaning, and infinitude.

Another aspect of the struggle to affirm life as well as death, according to Tillich, is the human person's desire to affirm self both as an individual self and as a part of a larger whole. The human being cannot endure too much separateness; on the other hand, too great a merger with a person, object, idea, or cause might result in a loss of self identity and personal vitality. The result is a second "boundary" situation, a second insoluble creative tension.

The only merger or participation possible to the human person, because it is the only union which results in an enhancement of the self rather than a loss of individualization, is a participation in being-itself, says Tillich. Only at that highest level of abstraction, at that deepest of all possible ground-levels, is the human person safe. And the ability to accept acceptance from being-itself is faith, the integrating factor between courage and anxiety, life and death, being and nonbeing.

One conclusion from the above is the fact that people create the reality they need in order to protect as well as discover themselves. Another is that the role of myth, metaphor, projection, and transference is central in that attempt. A third is that the type and



quality of the myths in which people become involved determine the quality of their lives. And a fourth is that people involved in helping relationships in formal and/or informal settings need a sensitivity to, and understanding of, the myth-making process in its relation to the life-death, self-other tensions basic to human existence and growth.

For these reasons I have chosen to focus on the teacher in the culture as that person committed by profession to struggling with the courage-to-be, that is, to the sensitive orchestration of meaning-making both within him/herself and in relation to his/her pupils. A Tillichian teacher's primary task is to serve as a resource person for the understanding of image, metaphor, projection, transference, and myth in relation to life and death, self and other, in the conviction that whatever else pupils may be doing, their primary learning task is their own struggle with the same basic themes.

I am not denigrating conventional curricular concerns; what I am doing, however, is pointing up the fact that the most basic human teaching-learning task is virtually ignored in society's conceptualization of the teacher and the teaching task. While we pay lip service to the notion of the teacher as a highly developed human being able to function in helping relationships of a significant nature, the way in which we design, implement, and evaluate teacher education programs suggests another emphasis. Particularly since the end of the nineteenth century, the dominant metaphor in educational research and practice has been a scientific-technological one. In such a conceptual model the teacher is a technician, the teacher education

program/process the laboratory in which the training of skilled teacher-technicians occurs. The research task in such a model centers on a methodology borrowed from the physical sciences, in which an attempt is made to control and isolate variables which, if applied to teachers, will produce teaching effectiveness.

While the efforts of some educational philosophers, most notably John Dewey, were aimed at infusing a highly scientific model with philosophical concerns, as well as offering an alternative metaphor based in progressivism, such efforts failed to affect mainstream educational theory, research, and practice to a significant degree. Hence, the prevailing metaphor continues to be based in technology rather than in human themes, those concerns central to the thinking of Paul Tillich.

In applying Tillich's thinking to a conceptual model of teacher and the design of teacher education programs, I will 1) review Tillich's own development of the concepts of courage and anxiety in relation to faith; 2) apply the characteristics of Tillich's thought and methodology to a conceptual model of teacher; 3) record the results of a non-scientific study of three University of Massachusetts School of Education teacher education programs considered in light of a Tillichian conceptual model of teacher; and 4) describe what might be the salient elements in a teacher education program designed to prepare a Tillichian teacher.

The following review of Tillich's concepts of courage and anxiety in relation to faith, implies an understanding of Tillich's use of ontological, spiritual, and ethical as they apply to the courage-anxiety

tension. By ontological Tillich means expressing concern about the nature of being from a philosophical point of view; by spiritual he means having to do with the meaning of existence and reality; and by ethical he means having to do with the nature of human choice. However, although Tillich writes as if his insights possess universal applicability, he is quite clear that he is writing about, and for, people of the West: people possessing Judeo-Christian roots.



## CHAPTER I

THE CONCEPTS OF COURAGE, ANXIETY, AND FAITH IN THE WRITING OF  
PAUL TILLICH

In the writing of Paul Tillich the concepts of courage, anxiety, and faith are not separate concepts as much as facets of a larger concept: the meaning of human existence. Tillich chose to frame his analysis of reality in a courage-anxiety polarity with faith as the integrative factor, because he viewed courage as a concept in which theological, sociological and philosophical problems converge.

Courage is an ethical reality, but it is rooted in the whole breadth of human existence and ultimately in the structure of being itself. It must be considered<sup>1</sup> ontologically in order to be understood ethically.

Thus, in Tillich courage expresses the positive thrust toward human fulfillment often spoken of as self-affirmation. It is a courage which must confront the need to be as oneself as well as the need to be a part; it is a courage which can be viewed as ontological, spiritual, and ethical; and it is a courage which must confront and take into itself its opposite: the anxiety which results from the threat of nonbeing in the form of death and fate, doubt and meaninglessness, and guilt and condemnation.

Faith for Tillich expresses the integration, the unification, of the courage-to-be as an individual and the courage-to-be as a participant in the face of the most radical experience of existential despair. It is Tillich's task to stand "on the boundary,"<sup>2</sup> to mediate polar opposites through the development of what for him is an intellectually and personally integrating concept. In order to

understand Tillich more completely and to lay the groundwork for a concept of teacher based on his thought and methodology, this chapter will explain in detail 1) the meaning of anxiety; 2) the meaning of courage; and 3) the meaning of faith in relation to courage and anxiety.

### The Meaning of Anxiety

Courage (being) in Tillich is life, process, becoming; anxiety (nonbeing) implies those processes against which courage (being) stands. Nonbeing (anxiety) is, therefore, as ontologically basic as being (courage). It is the state in which a being is existentially aware of its possible nonbeing.

It is not the realization of universal transitoriness, not even the experience of the death of others, but the impression of these events on the always latent awareness of our own having to die that produces anxiety. Anxiety is finitude, experienced as one's own finitude. This is the natural anxiety of man as man,..... It is the anxiety of nonbeing, the awareness of one's finitude as finitude.<sup>3</sup>

As such it differs from fear.

### Fear and Anxiety

While Tillich agrees that fear and anxiety have the same ontological root, he defines them differently. Fear, he says, has a definite object which can be faced, analyzed, attacked, endured.

One can act upon it, and in acting upon it participate in it - even if in the form of struggle. In this way one can take it into one's self affirmation.<sup>4</sup>

In other words, courage can confront every object of fear, struggle with it, take it into itself, and thus conquer it. According to Tillich this is not the case with anxiety. Because anxiety has no

object, its object being the negation of every object, it cannot confront, struggle, participate, overcome. "He who is in anxiety is ..... delivered to it without help."<sup>5</sup>

In answer to those who argue that such anxiety has as its object merely fear of the unknown, Tillich answers that it is fear of a particular type of unknown: that which by its very nature cannot be known because it is nonbeing. Relating the discussion to the fear and anxiety about death, Tillich says that the fear of death can have an object, such as fear of being killed by sickness, accident, suffering a great agony, etc. But he adds, "Insofar as it is anxiety its object is the absolutely unknown 'after death,' the nonbeing which remains nonbeing even if it is filled with images of our present experience."<sup>6</sup>

Addressing further the anxiety related to death, Tillich writes that the fear of death determines the element of anxiety in every fear. Immediately seen, anxiety is the painful feeling of not being able to deal with the threat of a special situation. However, Tillich sees behind the anxiety experienced in any individual situation an anxiety about the human condition itself. The ethical is necessarily related to the ontological in his thinking.<sup>7</sup>

Because of the terror of naked anxiety, anxiety looks for an object so that it can become fear and thus be faced with courage. But the attempts to transform anxiety into fear are ultimately vain because nonbeing belongs to existence itself.<sup>8</sup>

### Types of Anxiety

It is possible to speak about types of anxiety because it is possible to speak about qualities of nonbeing. One quality of nonbeing is that it is dependent upon the being it negates; it follows logically from being and implies the ontological priority of being over nonbeing. Secondly, in regard to the special qualities which nonbeing acquires, it must be said that such special qualities are determined by the special qualities of the being it negates.

Tillich distinguishes three types of anxiety because he sees three areas in which nonbeing threatens being.

Nonbeing threatens man's ontic self-affirmation, relatively in terms of fate, absolutely in terms of death. It threatens man's spiritual self-affirmation, relatively in terms of emptiness, absolutely in terms of meaninglessness. It threatens man's moral self-affirmation, relatively in terms of guilt, absolutely in terms of condemnation.<sup>9</sup>

The awareness of this threefold threat produces anxiety regarding death, anxiety regarding meaninglessness, and anxiety regarding condemnation. In all three forms anxiety is existential in the sense that it belongs to existence as such and not to an abnormal state of mind as in neurotic (and psychotic) anxiety.<sup>10</sup>

### The Anxiety of Fate and Death

Ontology is defined as the philosophical analysis of the nature of being. In Tillich ontic means the basic self-affirmation of a being in its simple existence. Such ontic self-affirmation is threatened by fate and death, according to Tillich. He is convinced that every person is existentially aware of the complete loss of self



which biological extinction implies, even though he/she may be convinced intellectually that the soul is immortal.

The unsophisticated mind knows instinctively what sophisticated ontology formulates: that reality has the basic structure of self-world correlation and that with the disappearance of the one side of the world, the other side, the self, also disappears, and what remains is their common ground but not their structural correlation.<sup>11</sup>

Even people who deal with the anxiety of death through some form of collectivism must allay their anxiety through activities and symbols (rituals) designed at least unconsciously for that purpose. "Man as man in every civilization is anxiously aware of the threat of non-being and needs courage to affirm himself in spite of it."<sup>12</sup>

While death is the absolute ontic threat, fate produces a relative ontic anxiety, real because of its relation to death as the ultimate threat. In Tillich fate stands for those anxieties which are contingent, unpredictable, and unrelated to meaning or purpose. They are generally experienced as more immediate than the anxiety of death.

For example, temporally we exist in a certain period and not in another; we begin in a contingent moment and end in another; our life experiences are contingent with respect to quantity as well as quality. Spatially we find ourselves in this place and not in another; we look at the world the way we do because of our contingent space; even what we see when we look is contingent. The same is true with regard to causal interdependence. Things happen and they get connected, leaving no sense of ultimate necessity but rather an anxiety-producing awareness of contingent determination.<sup>13</sup>

It is not so much the causal determination which produces anxiety based upon fate, but rather the lack of any sense of ultimate necessity. I experience myself as a victim of irrationality, of the power of nonbeing.

It stands behind the experience that we are driven, together with everything else, from the past toward the future without a moment of time which does not vanish immediately. It stands behind the insecurity and homelessness of our social and individual existence. It stands behind the attacks on our power of being in body and soul by weakness, disease, and accidents. In all these forms fate actualizes itself, and through them the anxiety of nonbeing takes hold of us. We try to transform the anxiety into fear and to meet courageously the objects in which the threat is embodied. We succeed partly, but somehow we are aware of the fact that it is not these objects with which we struggle that produce the anxiety but the human situation as such. Out of this the question arises: Is there a courage to be, a courage to affirm oneself in spite of the threat against man's ontic self-affirmation?<sup>14</sup>

Tillich deals with the answer in his notion of faith which will be addressed in the final portion of this chapter. We move next to a consideration of the anxiety embodied in the threat of emptiness and meaninglessness, the absolute and relative forms of nonbeing which threaten man's spiritual self-affirmation.

#### The Anxiety of Emptiness and Meaninglessness

Spiritual self-affirmation, according to Tillich, occurs in every moment in which a person lives creatively in the various spheres of meaning. A creative life implies "living spontaneously, in action and reaction, with the contents of one's cultural life."

Everyone who lives creatively in meanings affirms himself as a participant in these meanings. He affirms himself as receiving and transforming reality creatively. ....<sup>15</sup>  
This is what one can call 'spiritual self-affirmation.'

Such an experience presupposes that the life of the spirit is taken seriously, that it is a matter of what Tillich calls ultimate concern. But even at this level, any person's spiritual life is threatened by the anxiety of emptiness and meaninglessness.

Meaninglessness, the absolute form of the threat, is the anxiety about the loss of an ultimate concern, of the meaning which holds all meanings together. It is the anxiety which results from the loss of a spiritual center, of an answer, however symbolic and indirect, to the question of the meaning of existence.<sup>16</sup> Emptiness, the relative form of the threat, is the anxiety which results from a belief breakdown relative to the special contents of the spiritual life.

.....one is cut off from creative participation in a sphere of culture, one feels frustrated about something which one had passionately affirmed, one is driven from devotion to one object to devotion to another and again on to another, because the meaning of each of them vanishes and the creative eros is transformed into indifference or aversion. Everything is tried and nothing satisfies. The contents of the tradition, however excellent, however praised, however loved once, lose their power to give content today. And present culture is even less able to provide the content. Anxiously one turns away from all concrete contents and looks for an ultimate meaning, only to discover that it was precisely the loss of a spiritual center which took away the meaning from the special contents of the spiritual life. But a spiritual center cannot be produced intentionally, and the attempt to produce it only produces deeper anxiety. The anxiety of emptiness drives us to the abyss of meaninglessness.<sup>17</sup>

Thus, emptiness and meaninglessness express the threat of nonbeing to the human spiritual life. They go beyond the mere presence of doubt, present in every spiritual life, to what Tillich calls existential despair: that state in which the awareness of not having, has consumed any awareness of having. Faced with such existential despair a



person has two choices: to confront the despair, or to escape from it into a kind of participation in which the right to ask and doubt is surrendered. Such an escape from freedom is also an escape from the anxiety of meaninglessness. Meaning is saved, but the self is sacrificed. However, even though the threat of nonbeing implied in meaninglessness has been resolved, the threat of fate and death remain.<sup>18</sup>

Ontic and spiritual self-affirmation must be distinguished but they cannot be separated, according to Tillich.

Man's being includes his relation to meanings. He is human only by understanding and shaping reality, both his world and himself, according to meanings and values..... Therefore the threat to his spiritual being is a threat to his whole being. The most revealing expression of this fact is the desire to throw away one's ontic existence rather than stand the despair of emptiness and meaninglessness. The death instinct is not an ontic but a spiritual phenomenon.<sup>19</sup>

If nonbeing threatens from one side, it also threatens from the other, which leads to the third type of anxiety: the anxiety of guilt and condemnation.

#### The Anxiety of Guilt and Condemnation

The anxiety of guilt and condemnation or self-rejection is the third threat to human self-affirmation with which Tillich deals. As fate and death threaten the self-affirmation implied in a being's simple existence; as emptiness and meaninglessness threaten the spiritual self-affirmation of man/woman; so guilt and condemnation deal a blow to the moral self-affirmation of the human person. By moral self-affirmation Tillich refers to that which is demanded of the human person, as over against that which is given to him/her.

.....he is required to answer ..... what he has made of himself. He who asks him is his judge, namely he himself, who, at the same time, stands against him. This situation produces the anxiety which, in relative terms, is the anxiety of guilt; in absolute terms, the anxiety of self-rejection or condemnation.<sup>20</sup>

While it is true that human persons are free within the contingencies of finitude, it is also true that within such parameters the human person is asked to actualize his/her potential through more and more relatively free personal decisions.

It is the task of ethics to describe the nature of this fulfillment, in philosophical or theological terms. But however the norm is formulated man has the power of acting against it, of contradicting his essential being, of losing his destiny.<sup>21</sup>

The inner awareness of the tension between morality and immorality is the anxiety of guilt on the one hand, self-rejection (condemnation) on the other. "It is present in every moment of moral self-awareness and can drive us toward complete self-rejection, to the feeling of being condemned - not to an external punishment but to the despair of having lost our destiny."<sup>22</sup>

In order to avoid the extreme of self-rejection (condemnation), the human person courageously performs moral actions despite the fact that no act will ever be a perfect one. In this way being takes non-being into itself in an act of moral self-affirmation which does not imply the victory of courage over anxiety, but rather the courage-to-be despite the experience of anxiety.

Just as there can be no separation between ontic nonbeing and spiritual nonbeing, so there can be no separation of moral nonbeing from either of the other forms. A distinction is not a separation.

The threat of moral nonbeing was experienced in and through the threat of ontic nonbeing. The contingencies of fate received moral interpretation; fate executes the negative moral judgment by attacking and perhaps destroying the ontic foundation of the morally rejected personality.

.....

In the same way spiritual and moral nonbeing are interdependent. Obedience to the moral norm, i.e. to one's own essential being, excludes emptiness and meaninglessness in their radical forms.<sup>23</sup>

It is clear that while Tillich has dealt with nonbeing in three forms for the purposes of clarification, there is in actuality more unity than separateness among them.

### The Meaning of Despair

The ultimate word for the three forms of anxiety pushed to their outer limits is despair: without hope. Tillich says that despair is the ultimate boundary-line situation.

No way out into the future appears. Nonbeing is felt as absolutely victorious. But there is a limit to its victory; nonbeing is felt as victorious, and feeling presupposes being. Enough being is left to feel the irresistible power of nonbeing, and this is the despair within despair.

.....

If anxiety were only the anxiety of fate and death, voluntary death would be the way out of despair. The courage demanded would be the courage not to be. ....But despair is also the despair about guilt and condemnation. And there is no way of escaping it, even by ontic self-negation. Suicide can liberate one from the anxiety of fate and death ... But it cannot liberate from the anxiety of guilt and condemnation ...<sup>24</sup>

There is, says Tillich, a qualitatively infinite character to guilt and condemnation which makes deliberate death fall short in easing despair whether that death is contemplated because of ontic or spiritual self-negation. As a result, it is Tillich's conviction that all of human life can be interpreted as an attempt to avoid despair. It is

also his conviction that in most cases the attempt is successful.

Extreme situations are not reached frequently and perhaps they are never reached by some people. The purpose of an analysis of such a situation is not to record ordinary human experiences but to show extreme possibilities in the light of which the ordinary situations must be understood. We are not always aware of having to die, but in the light of the experience of our having to die our whole life is experienced differently.<sup>25</sup>

It must be concluded that while the experience of despair may be infrequent, the fact that it is experienced colors the interpretation of human life as a whole.

In the following section the meaning of courage in relation to anxiety will be explained as a preparation for dealing with Tillich's faith-concept.

### The Meaning of Courage

#### Courage and Participation

According to Tillich the most basic polar structure of being is the self-other polarity. Another way of describing the polarity is to speak of individualization and participation. If courage is defined as the self-affirmation of being in spite of nonbeing, courage possesses two sides:

.....one is the affirmation of self as self; that is of a separated, self-centered, individualized, incomparable, free, self-determining self.<sup>26</sup>

.....

But the self is self only because it has a world, a structured universe, to which it belongs and from which it is separated at the same time.<sup>27</sup>

It is not enough to talk of courage-to-be without implying that to be stands in relation to to be with, to be a part of.



Just as self and world are correlated, so are individualization and participation. Participation means taking part.

It can be used in the sense of 'sharing,' .....; or in the sense of 'having in common,' .....; or it can be used in the sense of 'being a part,' ....<sup>28</sup>

In all these cases, participation implies a partial identity and a partial nonidentity. "A part of the whole is not identical with the whole to which it belongs. But the whole is what it is only with the part."<sup>29</sup> In order to understand the highly dialectical nature of participation, says Tillich, it is important to think in terms of power rather than in terms of things.

The partial identity of definitely separated things cannot be thought of. But the power of being can be shared by different individuals. The power of being of a state can be shared by all its citizens, and in an outstanding way by its rulers. Its power is partly their power, although its power transcends their power and their power transcends its power.<sup>30</sup>

The important point here, and it is central to Tillich's argument, is that "...the identity of participation is an identity in the power of being. In this sense the power of being of the individual self is partly identical with the power of being of his world, and conversely."<sup>31</sup> What this means in relation to courage taken as self-affirmation (ontic, spiritual, moral) in spite of nonbeing (anxiety), is that such courage is both the courage-to-be as oneself and the courage-to-be as a part.

What of the courage-to-be as a part? Is it really as significant as the courage to be as oneself? Is it not safer to say that people in becoming-a-part, do so in order to escape anxiety, a participation which expresses weakness rather than courage? According to Tillich,

"We are threatened not only with losing our individual selves but also with losing our participation in our world."<sup>32</sup> Therefore, self-affirmation as a part requires as much courage as self-affirmation as an individual. "It is one courage which takes a double threat of nonbeing into itself."<sup>33</sup> Because existentially it is so difficult to integrate both aspects of the courage-to-be, Tillich proceeds to explore the manifestations of the courage-to-be as a part, the courage-to-be as oneself, and finally a courage in which self and world are reunited through absolute faith.

#### Collectivist and Semicollectivist Manifestations of the Courage-To-Be As A Part

In beginning his discussion of the courage-to-be as a part, Tillich makes the point that participation in the world becomes actual through participation in those aspects of it which constitute one's own life. "Man as the completely centered being or as a person can participate in everything, but he participates through that section of the world which makes him a person."<sup>34</sup> Further, "Only in the continuous encounter with other persons does the person become and remain a person. The place of this encounter is the community."<sup>35</sup> Through such participation in the local community the human person is able to participate in the world as a whole and in all its parts, says Tillich.

It follows that the courage-to-be as a part lies in the courage to affirm oneself as part of whatever social groups constitute one's own community or society. However, Tillich wants it clearly understood that collective courage or collective anxiety results from individuals who have been overtaken by similar experiences, which in

becoming shared become intensified. In other words, any we-self results from shared qualities among ego-selves.<sup>36</sup>

In a collectivist society as the individual members experience similar anxieties and fears, they cooperate in methods of developing courage and fortitude in relation to the history and traditions of the group. This courage is the courage which every member of the group is supposed to have.

In many tribes the courage to take pain upon oneself is the test of full membership in the group, and the courage to take death upon oneself is a lasting test in the life of most groups. The courage of him who stands these tests is the courage to be as a part. He affirms himself through the group in which he participates. The potential anxiety of losing himself in the group is not actualized, because the identification with the group is complete. Nonbeing in the form of the threat of loss of self in the group has not yet appeared.<sup>37</sup>

The same spirit endured in the semicollectivism of medieval times until the institution of the sacrament of penance which put every person alone before God. According to Tillich, the medieval courage-to-be as a part ended with the Reformation and Renaissance at which time, forces were loosed which ultimately brought to the fore the issue of the courage-to-be as oneself.<sup>38</sup>

#### Neocollectivist Manifestations of the Courage-To-Be As A Part

Tillich mentions three forms which neocollectivism has taken in modern Western history: facism, nazism and communism. He distinguishes neocollectivist movements from primitive collectivism and medieval semicollectivism as follows: First, neocollectivism is preceded by the liberation of autonomous reason and the creation of a technical civilization. Secondly, neocollectivism is less stable than older forms



of collectivism because it must meet competing tendencies. Thirdly, the new collectivism differs from the older forms in being highly centralized in terms of a national state or a supre-national empire. But despite the greater complexity of the new collectivism, it retains many of the characteristics of primitive collectivism, especially the exclusive emphasis on self-affirmation by participation, on the courage to be as a part.<sup>39</sup>

Using the committed communist as his prime example, Tillich proceeds to delineate the ways in which his subject confronts the three main types of anxiety: fate and death; emptiness and meaninglessness; guilt and condemnation. Through participation the committed communist affirms that which may become a destructive fate or even the cause of death for him/herself.

Fate and death may hurt or destroy that part of oneself that is not identical with the collective ..... But there is another part according to the partial identity of participation. And this other part is neither hurt nor destroyed by the demands and actions of the whole. It transcends fate and death. It is eternal in the sense in which the collective is considered to be eternal, namely as an essential manifestation of being universal.<sup>40</sup>

Tillich goes on to caution that eternal should not be confused with immortal. There is no belief in individual immortality in either old or new collectivism. On the other hand, there is no resignation to annihilation but rather something which transcends death, namely the collective.

He who is in this position feels in the moment of the sacrifice of his life that he is taken into the life of the collective and through it into the life of the universe as an integral element of it, even if not as a particular being.<sup>41</sup>

The anxiety of fate and death is thus taken into the courage-to-be as a part.

The same thing happens with regard to doubt and meaninglessness.

The strength of the Communist self-affirmation prevents the actualization of doubt and the outbreak of meaninglessness. The meaning of life is the meaning of the collective.<sup>42</sup>

Any member of the collective whose emphasis tends to become the courage-to-be as oneself, such as members of the artistic community, show more evidence of doubt and questioning and thus are in the position of being rejected from the collective.

The anxiety of guilt and condemnation is also taken into the neocollectivist's courage-to-be as a part. Not personal sin, but sin against the collective produces the anxiety of guilt.

To the collective he confesses, ..... From the collective he accepts judgment and punishment. To it he directs his desire for forgiveness and his promise of self-transformation. If he is accepted back by it, his guilt is overcome and a new courage to be is possible.<sup>43</sup>

But the new courage is both ontologically and existentially the courage-to-be as a part.

With a word of caution that his description of the committed communist is a typological one, and that typological descriptions are rarely fully actualized, Tillich moves on to consider democratic conformism.

#### The Courage-To-Be As A Part in Democratic Conformism

According to Tillich, the basic question to be asked in addressing the question of democratic conformism is this: which is the type of courage underlying democratic conformism, how does it deal with the anxieties in human existence, and how is it related to neocollectivist self-affirmation on the one hand, to the manifestations of

the courage-to-be as oneself on the other?

Ideally, democratic conformism is the doctrine of the individual as the microcosmic participant in the creative process of the macrocosm, says Tillich. In other words, democratic conformism implies a unity of enthusiasm and rationality in which the courage-to-be as oneself implies the courage-to-be as a part. According to Tillich, such unity has been achieved by a few individuals but not by societies or even large segments of any society. It is Tillich's conviction that Western man came closest to the ideal at the time of the Renaissance.

It was in this period, says Tillich, that the Neo-Stoics transformed the courage to accept fate passively into an active wrestling with fate; it was also during the Renaissance that man began to be seen as the fulfillment of nature.

In the visual arts nature is drawn into the human sphere and man is posited in nature, and both are shown in their ultimate possibilities of beauty.<sup>44</sup>

This is not to say that the courage manifested at this period was a simple optimism. Such courage, based upon a sense of man's potential in relation to nature, had to take into itself the deep anxiety of nonbeing in a universe without limits, since the earth had been thrown out of the center of the world by Copernicus and Galileo. "This anxiety could be taken into courage but it could not be removed, and it came to the surface any time when the courage was weakened."<sup>45</sup>

The courage was weakened, Tillich thinks, when the cosmic enthusiasm of the Renaissance vanished under the influence of Protestantism and rationalism. When it reappeared in the classic-romantic movements of the late 18th and early 19th centuries, it was not able to

surmount the influence of an industrial society.

The synthesis between individuality and participation, based on the cosmic enthusiasm, was dissolved. A permanent tension developed between the courage to be as oneself as it was implied in Renaissance individualism and the courage to be as a part as it was implied in Renaissance universalism. Extreme forms of liberalism were challenged by reactionary attempts to re-establish a medieval collectivism or by utopian attempts to produce a new organized society. Liberalism and democracy could clash in two ways: liberalism could undermine the democratic control of society or democracy could become tyrannical and a transition to totalitarian collectivism.<sup>46</sup>

However, behind all these changes, strains remained which explain the tension between liberalism and democracy in the American experience.

.... behind all these changes remained one thing, the courage to be as a part in the productive process of history. And this is what makes the present-day American courage one of the great types of the courage to be as a part. Its self-affirmation is the affirmation of oneself as a participant in the creative development of mankind.<sup>47</sup>

Elaborating on the peculiar form of courage present in the United States, Tillich remarks:

A person may have experienced a tragedy, a destructive fate, the breakdown of convictions, even guilt and momentary despair: he feels neither destroyed nor meaningless nor condemned nor without hope. .... The typical American, after he has lost the foundations of his existence, works for new foundations. This is true of the individual and it is true of the nation as a whole. One can make experiments because an experimental failure does not mean discouragement. The productive process in which one is a participant naturally includes risks, 48 failures, catastrophes. But they do not undermine courage.

All of which points, says Tillich, to the fact that it is the productive act itself in which the power and significance of being is present.

The means are more than means, they are felt as creations, as symbols of the infinite possibilities implied in man's productivity.<sup>49</sup>

At this point Tillich is careful to note that progress should imply progressive evolution: an accumulation which produces higher and



higher forms and values as well as the idea of merely going forward for its own sake.

In such a productive process of participation how are the three forms of nonbeing (anxiety) addressed and integrated? First, the anxiety of fate and death is conquered in the courage-to-be as a part in the productive process. Such anxiety is considerable because of the constant threat of unemployment, says Tillich. The reality of death is excluded through a sense that immortality implies a continuous participation in the productive process.<sup>50</sup>

The anxiety of doubt and meaninglessness is rooted in a sense of the limits of the productive process. Tillich saw evidence in the early fifties of the emergence of anxiety in this sphere not easily satisfied with the answers being given to assuage doubt. Similarly, the anxiety of guilt and condemnation is deeply rooted in the American experience, both as a result of puritanism and evangelical pietism, as well as because of "manifest shortcomings in adjustments to and achievements within the creative activities of society."<sup>51</sup>

It is the social group in which one participates productively that judges, forgives, and restores, after the adjustments have been made and the achievements have become visible. This is the reason for the existential insignificance of the experience of justification or the forgiveness of sins in comparison with the striving for sanctification and the transformation of one's own being as well as one's world. A new beginning is demanded and attempted. This is the way in which the courage to be as a part of the productive process takes the anxiety of guilt into itself.<sup>52</sup>

While Tillich makes an attempt to show how the courage-to-be as a part in Democratic Conformism takes anxiety into itself, it is clear that even he has doubt regarding the integration, as he views it, in the American process. He concludes his section on Democratic

Conformism by noting that conformism might approximate collectivism not so much in economic respects, and not so much in political respects, but very much in the pattern of daily life and thought.

Whether this will happen or not .... is partly dependent on the power of resistance in those who represent the opposite pole of the courage to be, the courage to be as oneself.<sup>53</sup>

Acknowledging that a threat to the individual self occurs in any form of the courage-to-be as a part, Tillich moves on to consider the courage-to-be as oneself - a courage which itself is threatened by the loss of the world.

### Courage and Individualization

Tillich calls individualism the self-affirmation of the individual self as individual self without regard to its participation in its world. As such it is the opposite of collectivism, the self-affirmation of the self as part of a larger whole without regard to its character as an individual self.

Individualism has developed out of the bondage of primitive collectivism and medieval semicollectivism. It could grow under the protective cover of democratic conformity, and it has come into the open in moderate or radical forms within the Existentialist movement.<sup>54</sup>

It is precisely the existentialist form of individualism with its concomitant anxiety, existential despair, that Tillich addresses in his attempt to integrate individualization and participation through his concept faith.

Before discussing existentialism in depth, Tillich deals with the rise of modern individualism beginning with the breakdown of primitive collectivism and medieval semicollectivism (both of which were undermined by the experience of personal guilt and the analytic

power of radical question-asking,<sup>55</sup> and progressing to the notion of harmony present in Enlightenment thought.

Courage to be as oneself, as this is understood in the Enlightenment, is a courage in which individual self-affirmation includes participation in universal, rational, self-affirmation. Thus it is not the individual self as such which affirms itself but the individual self as the bearer of reason. The courage to be as oneself is the courage to follow reason and to defy irrational authority.<sup>56</sup>

It is obvious that a harmony based upon reason could readily disintegrate in the face of forces not anticipated in the rational hierarchy. Such forces were present in both romantic and naturalistic forms of the courage to be as oneself.

Romantic individuality emphasized the human person's uniqueness as an incomparable and infinitely significant expression of the substance of being.

Self-affirmation of one's uniqueness and acceptance of the demands of one's individual nature are the right courage to be. This does not necessarily mean willfulness and irrationality, because the uniqueness of one's individuality lies in its creative possibilities. But the danger is obvious. The romantic irony elevated the individual beyond all content and made him empty: he was no longer obliged to participate in anything seriously.<sup>57</sup>

As a result, says Tillich, the courage-to-be as oneself broke down and people turned to an institutional embodiment of the courage-to-be as a part, an extremely non-radical form of participation.

The next important movement which contributed both to Bohemian romantic courage and to Existentialism was naturalism: the identification of being with nature and the consequent rejection of the supernatural. The romantic naturalism which amalgamates with Bohemianism and Existentialism is that in which the individualistic pole in the structure of the natural is decisive, Tillich says.



If nature (and for naturalism this means 'being') is seen as the creative expression of an unconscious will to power or as the product of the élan vital, then the centers of will, the individual selves, are decisive for the movement of the whole. In an individual's self-affirmation life affirms itself or negates itself. Even if the selves are subject to an ultimate cosmic destiny they determine their own being in freedom.<sup>58</sup>

A large section of American pragmatism belongs to this group, says Tillich. "The pragmatist type of naturalism is in its character, though not in its intention, a follower of romantic individualism and a predecessor of Existentialist independentism."<sup>59</sup>

What of the ways in which these groups deal with the threatening elements of nonbeing?

The anxiety of fate is conquered by the self-affirmation of the individual as an infinitely significant microcosmic representation of the universe. He mediates the powers of being which are concentrated in him. He has them within himself in knowledge and he transforms them in action. He directs the course of his life, and he can stand tragedy and death in a 'heroic affect' and a love for the universe which he mirrors. Even loneliness is not absolute loneliness because the contents of the universe are in him.<sup>60</sup>

.....

Enthusiasm for the universe, in knowing as well as in creating, also answers the question of doubt and meaninglessness. Doubt is the necessary tool of knowledge. And meaninglessness is no threat so long as enthusiasm for the universe and for man as its center is alive. The anxiety of guilt is removed: the symbols of death, judgment, and hell are put aside. Everything is done to deprive them of their seriousness. The courage of self-affirmation will not be shaken by the anxiety of guilt and condemnation.<sup>61</sup>

It was not until a later romanticism opened up questions regarding the destructive tendencies in the human soul that a kind of demonic realism was born which greatly influenced Existentialism and depth psychology. The personal quality of evil was replaced by a sense of cosmic evil. I affirm my own guilt, but in affirming it I am also

aware that the demonic was not considered unambiguously negative but was thought to be a part of the creative power of being.<sup>62</sup>

#### Existentialist Forms of the Courage-To-Be As Oneself

Tillich views Existentialism as the most radical form of the courage-to-be as oneself. He approaches his discussion of it from the point of view of its ontological character as well as its relation to the courage-to-be. In doing so he distinguishes between the existential attitude as expressive of involvement rather than detachment and Existential content: a special form of philosophy which deals with the most radical form of the courage-to-be as oneself.

Both the existential attitude and the Existentialist content stand over against a nonexistential interpretation of the human situation: that interpretation which asserts that the human person is able "to transcend, in knowledge and life, the finitude, the estrangement, and the ambiguities of human existence."<sup>63</sup> Both the attitude and the philosophy proclaim that

Man has no place of pure objectivity above finitude and estrangement. His cognitive function is as existentially conditioned as his whole being. This is the connection of the two meanings of 'existential.'<sup>64</sup>

From here on Tillich deals chiefly with the content of Existential philosophy.

Within Existential content Tillich distinguishes three meanings: Existentialism as a point of view, as protest, and as expression. As examples of the Existentialist point of view he cites the Platonic distinction between the essential and existential realms; the classical Christian doctrines of the fall, sin, and salvation; Augustine's

writing on man's creatureliness, sin, and sanctification; the poetic expression in Dante's Divina Comedia; and the writing of Duns Scotus and Ockham which attacked the philosophy of essences.<sup>65</sup> In all of these cases, while existing chiefly in essentialist situations, the persons involved were able to express an Existentialist point of view, which Tillich sees as a "going ahead or above to a source of courage which transcends both the courage to be a part and the courage to be oneself."<sup>66</sup>

However, the end of the Renaissance saw the emergence of a new scientific essentialism in opposition to those currents in the early Renaissance which had been part of the Augustinian tradition.

Man becomes pure consciousness, a naked epistemological subject; the world (including man's psychosomatic being) becomes an object of scientific inquiry and technical management. Man in his existential predicament disappears.<sup>67</sup>

Such an emphasis reached its high point in Hegel and ushered in Existentialism as revolt.<sup>68</sup>

Interestingly enough, the revolt against Hegel's Essentialist philosophy was in part founded upon the latent elements in Hegel's own work: his sense of negation as a dynamic power; his emphasis on passion and interest as elements in any great achievement; and his realistic valuation of the predicament of the individual within the historical process.<sup>69</sup> The revolt, begun in the last decades of the nineteenth century, involved philosophers, painters, poets, and psychologists. "When with July 31, 1914, the nineteenth century came to an end, the Existentialist revolt ceased to be a revolt. It became the mirror of an experienced reality," says Tillich.<sup>70</sup>

It remains to focus on Tillich's analysis of Existentialism as an expression, an expression, he thinks, of the whole historical development of the courage to be as oneself.

It has become a reality in all the countries of the Western world. It is expressed in all the realms of man's spiritual creativity, it penetrates all educational classes. It is not the invention of a Bohemian philosopher or of a neurotic novelist; it is not a sensational exaggeration made for the sake of profit and fame; it is not a morbid play with negativities. Elements of all these have entered it, but it itself is something else. It is the expression of the anxiety of meaninglessness and of the attempt to take this anxiety into the courage to be as oneself.<sup>71</sup>

Therefore, it is not simply individualism of the rationalistic, romantic, or naturalistic type.

Twentieth-century man has lost a meaningful world and a self which lives in meanings out of a spiritual center. The man-created world of objects has drawn into itself him who created it and who now loses his subjectivity in it. He has sacrificed himself to his own productions. But man still is aware of what he has lost or is continuously losing. He is still man enough to experience his dehumanization as despair. He does not know a way out but he tries to save his humanity by expressing the situation as without an 'exit.' He reacts with the courage of despair, the courage to take his despair upon himself and to resist the radical threat of nonbeing by the courage to be as oneself.<sup>72</sup>

Tillich feels that this is a point beyond which man cannot go. It expresses the ultimate anxiety of meaninglessness and doubt in which the threat of fate and death, and guilt and condemnation is implied.

The search for meaning has become the central issue of the twentieth century chiefly because of the loss of God as the embodiment of a whole system of values and meanings which gave coherence and comprehensiveness to life. The loss becomes a liberation only for those who have the courage to integrate the threat of nonbeing experienced in the various forms of anxiety described above. Otherwise it



can lead to self-destruction. The art, literature and philosophy of the twentieth century reflect just this struggle, according to Tillich.

"It is creative courage which appears in the creative expressions of despair."<sup>73</sup> Literary works mentioned by Tillich in this context are by Sartre (The Age of Reason and No Exit); by T. S. Eliot (The Wasteland); by Kafka (The Castle and The Trial); by Auden (Age of Anxiety); by Camus (The Stranger); by Arthur Miller (Death of a Salesman); by Tennessee Williams (A Streetcar Named Desire).<sup>74</sup>

Similarly in the area of the visual arts, expressionism and surrealism represent the disruption of the surface structures of reality.

The categories which constitute ordinary experience have lost their power. The category of substance is lost: solid objects are twisted like ropes; the causal interdependence of things is disregarded; things appear in a complete contingency; temporal sequences are without significance; it does not matter whether an event has happened before or after another event; the spatial dimensions are reduced or dissolved into a horrifying infinity. The organic structures of life are cut into pieces which are arbitrarily (from the biological, not the artistic, point of view) recomposed: limbs are dispersed, colors are separated from their natural carriers.<sup>75</sup>

According to Tillich modern art reveals more than it propagandizes. Modern artists have experienced the meaninglessness of our existence, have participated in its despair and have, nevertheless, had the courage to face it, express it and thus retain the courage-to-be as themselves.

Among contemporary philosophers, the two singled out by Tillich as representatives of the courage of despair are Heidegger and Sartre. Heidegger carefully elaborates the concepts of nonbeing, finitude, anxiety, care, having to die, guilt, conscience, self, and participation.

He also develops a concept which he calls resolve: the ability to unlock what anxiety, subjection to conformity, and self-seclusion have locked. No one can give directions for the actions of the resolute individual. On the other hand, whoever follows such an inner call becomes inescapably guilty with the existential guilt which accompanies the courage-to-be as oneself in the face of finitude.<sup>76</sup>

Tillich says that Sartre "carried through the consequences of Heidegger's Existentialist analyses without mystical restrictions."<sup>77</sup> He has become the symbol of present-day Existentialism "not so much by the originality of his basic concepts as by the radicalism, consistency, and psychological adequacy with which he has carried them through."<sup>78</sup> According to Tillich, Sartre's proposition that "the essence of man is his existence," is the "most despairing and the most courageous sentence in all Existentialist literature."<sup>79</sup>

Man creates what he is. Nothing is given to him to determine his creativity. The essence of his being - the 'should be,' 'the ought-to-be,' - is something which he finds; he makes it. Man is what he makes of himself. And the courage to be as oneself is the courage to make of oneself what one wants to be.<sup>80</sup>

After describing the non-creative Existentialist attitude, the attitude of the cynic, Tillich moves on to deal with the limits of the courage-to-be as oneself.

In answer to the question: What is the self which affirms itself? Radical Existentialism answers: What it makes of itself.

This is all it can say, because anything more would restrict the absolute freedom of the self. The self, cut off from participation in the world, is an empty shell, a mere possibility. It must act because it lives, but it must redo every action because acting involves him who acts in that upon which he acts. It gives content and for this reason it restricts his freedom to make of himself what he wants.<sup>81</sup>

However,

Man can affirm himself only if he affirms not an empty shell, a mere possibility, but the structure of being in which he finds himself before action and nonaction. Finite freedom has a definite structure, and if the self tries to trespass on this structure it ends in the loss of itself.<sup>82</sup>

.....

The assuredly empty self is filled with contents which enslave it just because it does not know or accepts them as contents.<sup>83</sup>

The Existentialist protest against dehumanization and objectification, together with its courage-to-be as oneself, has turned into the most elaborate and oppressive form of collectivism that has appeared in history, says Tillich. Both Marxism and Facism, as well as cynicism, represent the breakdown of the courage-to-be and the loss of self, precisely because the revolutionary Existentialism of the nineteenth century failed to deal, or could not deal, with the loss of the world implied in its doctrine of a content-less self.<sup>84</sup>

It is time to explore Tillich's attempt to deal with a courage-to-be which unites the need for individualization and the need for participation by transcending both.

### The Meaning of Faith

The question to be addressed in this section is whether there is a courage-to-be which unites the courage-to-be as oneself and the courage-to-be as a part by transcending both. Since self can be lost through becoming a thing within a whole of things, since the world can be lost through an empty self-relatedness and since the threat of either type of loss implies living in the grip of anxiety, of nonbeing,

the courage to affirm self in spite of nonbeing must be shown to be rooted in a power of being that is greater than the power of one-self and the power of one's world. In developing his case, Tillich deals first with the power of being as the source of the courage-to-be and secondly with the courage-to-be as key to the power of being. He begins with a discussion of the mystical experience.

### The Mystical Experience and The Courage-To-Be

In mysticism the individual self strives for participation in the power of being. Tillich's question is not so much whether identification with the power of being can be achieved by a finite person but rather whether and how mysticism can be the source of the courage-to-be. Courage is present, says Tillich, in the courage to resist the lure of appearances.

The ascetic and ecstatic mystic affirms his own being over against the elements of nonbeing which are present in the finite world..... The power of being which is manifest in such courage is so great that the gods tremble in fear of it. The mystic seeks to penetrate the ground of being, the all-present and all pervasive power of the Brahman. In doing so he affirms his essential self which is identical with the power of the Brahman, while all those who affirm themselves in the bondage of Maya affirm what is not their true self, be they animals, men, or gods.<sup>85</sup>

.....

That which from the point of view of the finite world appears as self-negation is from the point of view of ultimate being the most perfect self-affirmation, the most radical form of courage.<sup>86</sup>

Such courage overcomes the anxiety of fate and death by reducing all that is finite, including death, to the realm of the unreal. The same is true of doubt and meaninglessness. Guilt is present if the mystic



fails to move ahead to the next level, but as long as there remains a certainty about the final goal of fulfillment, the anxiety of guilt does not become the anxiety of condemnation.<sup>87</sup>

However, the great mystics tell of "dark nights," those periods of time in which the absence of the power of being is experienced as despair. But even in this state, says Tillich, "it is the power of being which makes itself felt through despair."<sup>88</sup> The fact that darkness waits for light; that emptiness waits to be filled; that death waits for life implies the superiority (victory) of being over non-being, of courage over anxiety.

While mysticism exists as a special form of the relation of persons to the power of being, it is an element in every form of this relation.

Since everything that is participates in the power of being, the element of identity on which mysticism is based cannot be absent in any religious experience. There is no self-affirmation of a finite being, and there is no courage to be in which the ground of being, and its power of conquering nonbeing is not effective. And the experience of the presence of this power is the mystical element even in the person-to-person encounter with God.<sup>89</sup>

It is to the person-to-person encounter with God that Tillich moves next. He uses it as an example of a type of relation to being-itself in which individualization rather than participation is dominant.

#### The Divine-Human Encounter and The Courage-To-Be

In the divine-human encounter model the courage-to-be is derived from a personalization of the power of being. The result is the experience of a "personal communion with the source of courage."<sup>90</sup>

As such, the divine-human encounter experience differs from the mystical experience but does not exclude it because of the polar interdependence of individualization and participation. Faith, says Tillich, has been identified in Western history chiefly with the former model because of the highly personalist interpretation of the Bible. It is his opinion, however, that the real meaning of faith lies in neither pole but in an ability to transcend both.<sup>91</sup>

#### Absolute Faith and The Courage-To-Be

Faith, says Tillich, "is the state of being grasped by the power of being-itself."

The courage to be is an expression of faith and what 'faith' means must be understood through the courage to be. We have defined courage as the self-affirmation of being in spite of nonbeing. The power of this self-affirmation is the power of being which is effective in every act of courage. Faith is the experience of this power.<sup>92</sup>

.....

Faith accepts 'in spite of'; and out of the 'in spite of' of faith the 'in spite of' of courage is born. Faith is not a theoretical affirmation of something uncertain, it is the existential acceptance of something transcending ordinary experience. Faith is not an opinion but a state. It is the state of being grasped by the power of being which transcends everything that is and in which everything that is participates. He who is grasped by this power is able to affirm himself because he knows that he is affirmed by the power of being-itself. In this point mystical experience and personal encounter are identical. In both of them faith is the basis of the courage to be.<sup>93</sup>

Having made such statements regarding the meaning of faith, Tillich comes back to the problem of courage in the face of despair: that expression of nonbeing which is present when the anxiety of doubt and meaninglessness threatens. He sees clearly that anxiety regarding

death and fate and guilt and condemnation have been addressed and dealt with both in Stoicism and Christianity but that neither has really addressed the issue of the despair of doubt and meaninglessness. Hence, his question is this: Is there a courage which can conquer the anxiety of meaninglessness and doubt; in other words, can the faith which accepts acceptance resist the power of nonbeing in its most radical form? How is the courage-to-be possible if all the ways to create it are barred by the experience of their ultimate insufficiency?<sup>94</sup>

If life is as meaningless as death, if guilt is as questionable as perfection, if being is no more meaningful than nonbeing, on what can one base the courage to be?<sup>95</sup>

Tillich is not interested in answers based upon conversion; his concern is how courage in the face of radical doubt is possible in itself.

The answer must accept, as its precondition, the state of meaninglessness. It is not an answer if it removes this state; for that is just what cannot be done. He who is in the grip of doubt and meaninglessness cannot liberate himself from this grip; but he asks for an answer which is valid within and not outside the situation of his despair. He asks for the ultimate foundation of what we have called the 'courage of despair.' There is only one possible answer, if one does not try to escape the question: namely that the acceptance of despair is in itself faith and on the boundary line of the courage to be. In this situation the meaning of life is reduced to despair about the meaning of life. But as long as this despair is an act of life it is positive in its negativity. Cynically speaking, one could say that it is true to life to be cynical about it. Religiously speaking, one would say that one accepts oneself as accepted in spite of one's despair about the meaning of this acceptance. The paradox of every radical negativity, as long as it is an active negativity, is that it must affirm itself in order to negate itself. .... The negative lives from the positive it negates.<sup>96</sup>

In other words, the faith which makes the courage of despair possible is the acceptance of the power of being even in the grip of nonbeing. "The act of accepting meaninglessness is in itself a meaningful act.

It is an act of faith."<sup>97</sup> Such an act of faith has no special content. "It is simply faith, undirected, absolute. It is undefinable, since everything defined is dissolved by doubt and meaninglessness."<sup>98</sup> But the fact that it has no special content does not mean, says Tillich, that such a faith has no objective foundation.

Absolute faith, according to Tillich, has the following elements in it. First, it implies a vitality that in tolerating the abyss of meaninglessness is aware of a hidden meaning within the destruction of meaning. Secondly, even in the state of despair it implies enough being to make despair possible. Thirdly, it accepts being accepted: the power of acceptance itself is experienced.

To accept this power of acceptance consciously is the religious answer of absolute faith, of a faith which has been deprived by doubt of any concrete content, which nevertheless is faith and the source of the most paradoxical manifestation of the courage to be.<sup>99</sup>

As such it transcends both the mystical experience and the experience of the divine-human encounter, says Tillich. The mystical experience may seem to be nearer to absolute faith, but because it does not include skepticism it is less radical than the experience of courage in the face of meaninglessness. The same is true with regard to the experience of faith in the divine-human encounter.

In this encounter the subject-object scheme is valid: a definite subject (man) meets a definite object (God). One can reverse this statement and say that a definite subject (God) meets a definite object (man). But in both cases the attack of doubt undercuts the subject-object structure. The theologians who speak so strongly and with such self-certainty about the divine-human encounter should be aware of a situation in which this encounter is prevented by radical doubt and nothing is left but absolute faith.<sup>100</sup>

The courage-to-be in its radical form not only transcends the idea of faith implied in mysticism and personal encounter, it also points to



an idea of God which transcends both.<sup>101</sup>

### The Courage-To-Be as the Key to Being-Itself

Having dealt with the power of being as the source of the courage-to-be, Tillich moves to a consideration of the ways in which the courage-to-be reveals something about the power of being. It manifests, he says, the nature of being by showing that the self-affirmation of being is an affirmation that overcomes negation. ".....being includes nonbeing but nonbeing does not prevail against it."<sup>102</sup> It is precisely because nonbeing does not prevail that Tillich speaks of the power of being rather than just of being. He defines power as "the possibility a being has to actualize itself against the resistance of other beings."<sup>103</sup> All of this implies a dynamic understanding of reality.

The self-affirmation of being without nonbeing would not even be self-affirmation but an immovable self-identity. Nothing would be manifest, nothing expressed, nothing revealed. But nonbeing drives being out of seclusion, it forces it to affirm itself dynamically.<sup>104</sup>

Tillich cites as examples of the dialectical mode Neoplatonism, Hegelian thought, and the philosophers of life and process. He also points to the attempts of some theologians to construct a dynamic image of God in which "the infinite embraces itself and the finite, the Yes includes itself and the No which it takes into itself, blessedness comprises itself and the anxiety of which it is the conquest."<sup>105</sup>

Not arguments but the courage to be reveals the true nature of being-itself. By affirming our being we participate in the self-affirmation of being itself. There are no valid

arguments for the 'existence' of God, but there are acts of courage in which we affirm the power of being, whether we know it or not.<sup>106</sup>

It becomes clear at this point that Tillich identifies the meaning of God with the power of being.

### Theism Transcended

It remains for Tillich to show the relationship of his concept of absolute faith to his concept of God. "The content of absolute faith," he writes, "is the 'God above God'."<sup>107</sup> In other words, conventional theism is transcended by the kind of absolute faith which implies the courage to be in the face of radical doubt.

For God as a subject makes me into an object which is nothing more than an object. He deprives me of my subjectivity because he is all-powerful and all-knowing. I revolt and try to make him into an object, but the revolt fails and becomes desperate.

.....

This is the God Nietzsche said had to be killed because nobody can tolerate being made into a mere object of absolute knowledge and absolute control.<sup>108</sup>

Absolute faith which transcends theism "is the accepting of acceptance without somebody or something that accepts. It is the power of being-itself that accepts and gives the courage to be."<sup>109</sup> And whatever that power of being is, points to, describes, or symbolizes is the best meaning of what has become known in Western history as God.

### The God Above God and the Courage-To-Be

It is Tillich's position that the ultimate source of the courage-to-be lies in the power of being, the ground of being, the God above

the God of theism.

The God above God is the object of all mystical longing, but mysticism must be transcended in order to reach him. Mysticism does not take seriously the concrete and the doubt concerning the concrete.<sup>110</sup>

The same could be said of the God who is the object of religious personalism. Only the absolute faith which stands open to the God above the God of theism unites and transcends the courage-to-be as a part and the courage to be as oneself.<sup>111</sup>

The acceptance of the God above the God of theism makes us a part of that which is not also a part but is the ground of the whole. Therefore our self is not lost in a larger whole, which submerges it in the life of a limited group. If the self participates in the power of being-itself it receives itself back. For the power of being acts through the power of the individual selves. It does not swallow them as every limited whole, every collectivism, and every conformism does.<sup>112</sup>

.....

Absolute faith ..... is not a state which appears beside other states of the mind. ....It is always a movement in, with, and under other states of the mind. It is the situation on the boundary of man's possibilities. It is the boundary. Therefore it is both the courage of despair and the courage in and above every courage. It is not a place where one can live, it is without the safety of words and concepts, it is without a name, a church, a cult, a theology. But it is moving in the depth of all of them. It is the power of being, in which they participate and of which they are fragmentary expressions.<sup>113</sup>

Having made this statement, Tillich ends his analysis of faith as the concept which integrates courage and anxiety.

### Conclusion

Whether or not the reader agrees with Tillich's conclusion, it must be agreed that he struggles with meaning-making, with the

integration of polar opposites, in a manner which reflects a passion for rational discourse based upon careful study and research. However, Tillich is more than a highly developed intellect in quest of meaning; he is, in addition, a man personally involved in making sense out of human life through the mediation of polar opposites. As the publication of Paulus by Rollo May and From Time to Time by Hannah Tillich have shown, Tillich struggled until the moment of his death with the basic human tensions described above. It was only after his death that Tillich's pupils realized the degree to which their teacher was himself wrestling with those things of which he spoke. Paul Tillich was a teacher in this culture who not only lectured and wrote about the courage-to-be; he was himself a model of that courage.



## CHAPTER II

## A TILLICHIAN CONCEPTUAL MODEL OF TEACHER

Belief that something is real, makes it real. In other words, the conceptual model of any task or role predominant in a culture is the conceptual model which will be internalized and acted out by those persons in the culture who choose that role, unless other equally powerful images intervene to modify or change it. I have made the case that the predominant cultural metaphor underlying the present conceptualization of the teacher and the teaching task is a scientific-technological one. The teacher is that person who is acted upon in teacher training, who acts upon others in the teaching profession, with the curriculum serving as the content of both. As I have mentioned above, my quarrel is not so much with the incorrectness of such a conceptual model as with its limitations.

Because I have failed to find in the literature and research dealing with teachers, teaching, and teacher education a conceptual model of teacher which allows for the kind of complexity and depth which, in my opinion, should be part of such a conceptualization, I propose in this chapter to develop a Tillichian conceptual model of teacher as one who struggles with the courage-to-be, in the conviction that such a model will provide a base from which to evaluate and design teacher education programs for the human depth and complexity necessary to sustain helping relationships of a significant nature.

Following a brief description of a Tillichian teacher concept, I shall develop a rationale for a Tillichian model by 1) considering the

notion of a teacher concept itself; 2) by looking at conventional conceptual models; and 3) by alluding to selected current educational research. The chapter will conclude with a more detailed description of a Tillichian conceptual model of teacher.

### A Tillichian Teacher Concept

A Tillichian teacher concept implies the courage-to-be. Here courage means self-affirmation attained through the ability to live in the being-nonbeing, courage-anxiety tension involved in affirming self as an individual self and as a part of a larger whole. In addition to a bi-polar mode of existing, the Tillichian teacher is bi-polar in his/her thinking, that is, in his/her ability to become conscious of basic human themes: self-other, life-death, meaning-meaninglessness, good-evil, and to approach such themes from an interdisciplinary/transdisciplinary/multi-disciplinary stance which is ontological, spiritual, and ethical. In conceiving the meaning of existence/reality in polarities/paradoxes, the Tillichian teacher is committed to a mode of being/existing which is complex, dynamic, integrative, interdisciplinary, and rooted in a sense of the importance of imagery, and metaphor in human meaning-making. Before giving a more detailed description of the Tillichian teacher concept I shall proceed to develop a rationale for such a model by starting with the notion of a teacher concept itself.

### The Teacher Concept

Underlying my desire to develop a conceptual model of teacher is my conviction that people are influenced in the performance of any

task or role by the image they have of that role and of themselves performing that role. It is my further conviction that past conceptual models of teacher have been wholly inadequate to deal with the dynamism and complexity of a single teacher's relationship with him/herself much less with the relationship of that person to a group of pupils engaged in a living-learning process. This is not even to mention the complexity of the relationship of both teacher and pupil to the natural and social environment.

Any new conceptual model of teacher must allow for the image issue, must view the behavioral changes desirable as a result of the teacher education program/process as at least as concerned with image rearrangement as with the acquisition of technical skills. Kenneth Boulding calls knowledge an image of the world consisting of experiences of space, time, personal relationships, nature, and subtle intimations and emotions.<sup>114</sup> Within any person's image of the world is an image of teacher, no less influenced by experiences of space, time, personal relationships, nature, and subtle intimations and emotions. The fact that such an image complex is of crucial importance for the education of a person embarking upon, or involved in, teaching cannot be over emphasized.

Herbert Blumer speaks less of images, more of objects, meanings and interpretations; however, his message is similar: meaning arises in interaction, rather out of the object itself or out of psychological elements in the person. Symbolic interactionism's first premise is that human beings act toward things on the basis of the meanings that the things have for them. Its second premise is that the meaning of

such things is derived from, or arises out of, the social interaction that one has with one's fellows. The third premise is that these meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things he encounters.<sup>115</sup>

While Tillich does not specifically address himself to the sociology of knowledge, nothing in his content or methodology, as outlined in Chapter I, precludes its incorporation into a conceptual model of teacher bearing his name. In fact, Tillich's radical, i.e., rooted, concern with meaning suggests that insights from whatever discipline, into the complex process of self-understanding, affirmation, and growth would be welcomed by him as contributing to his own quest.

My point is that the development of conceptual models, as well as attention to the development of images, is not simply theorizing about teachers; both efforts change teachers as well as teacher education, by creating alternative conceptual, image possibilities.

### Conventional Conceptual Models

Conventional conceptual models of teacher as instructor, judge, disciplinarian, parent-substitute;<sup>116</sup> as the one who calls the class to order; tells the students what to do; assigns work; demands, hears, and corrects recitations; passes judgment which encourages some and discourages others;<sup>117</sup> and especially models which describe the teacher as hypothesis-maker and tester,<sup>118</sup> have all emerged from a larger conceptualization, popular since the later nineteenth century, of teaching as a scientific undertaking, the teacher as a skilled technician.<sup>119</sup>



While there have been educators like Whitehead, who looked upon a scientific education primarily as a training in the art of observing natural phenomena;<sup>120</sup> Dewey, who warned that the business of schooling would become a routine empirical affair unless its aims and methods were animated by philosophical concerns;<sup>121</sup> and J. M. Stephens, who raised the possibility that nondeliberative factors may have more to do with the effects and effectiveness of schooling than deliberative factors;<sup>122</sup> the bulk of the research done in the educational field has been concerned with the isolation of variables connected with teaching effectiveness through the application of a scientific method originating in the physical sciences.

The idea of teaching as an art, of the teacher as artist, has been largely absent. In discussing this problem Thelen tells the story of the two bricklayers who were asked what they were doing. One replied, "I am laying bricks." The other said, "I am building a cathedral."

The first man is a tradesman; the second has the soul of an artist or professional. The difference is in the meaning of the activity. It is not in how skillfully the bricklayers daub mortar onto each brick; it is not in the number of hours of supervised practice they had; it is not in how much information they have about the job; it is not in their loyalty to the boss; it is not in their familiarity with other constructions. It is in how they savor and feel about what they are doing, in their sensing of relationships between their work and that of others, in their appreciation of potentialities, in their sense of form, in their need for and enjoyment of significance, in their identification of self with civilized aspirations, in their whole outlook on life.<sup>123</sup>

Any new conceptual model of teacher must address these issues of the spirit: inspiration, creativity, enthusiasm, passion, and meaning.

It must also be pointed out that J.M. Stephens, in analyzing the results of scientific research in education, finds that the studies show no significant differences.<sup>124</sup> Even research reported by one of the leading proponents of specific performance objectives and performance-based teacher education at UCLA, supports the fact that there are no significant differences. Kliebard says that the study showed, among other things, that experienced teachers performed no better than college students in teaching social science, and tradesmen did about as well as experienced teachers in teaching auto mechanics and electronics.<sup>125</sup> In other words, it is correct to say that if effective teaching consists in employing effective techniques, no one at this point knows what those techniques are.

### Selected Research

If the fact is granted that a conceptualization of teaching as a science and the teacher as a technician represents a simplification of the teaching-learning process, the issue becomes one of deciding upon new directions. Herbert Kliebard in "The Question in Teacher Education,"<sup>126</sup> suggests three guidelines for restating the question: 1) the development of a theoretical framework in which to set the research attempted; 2) a more modest approach to the research task itself; 3) doing away with the assumption that teaching consists of a set of standard ways to do a particular thing.<sup>127</sup>

According to Kliebard

The typical research on teaching is essentially a horse race. Sometimes one horse wins, sometimes the other; often, it is a tie. In any case, the outcome of the race adds nothing to our understanding of the complex processes that are involved in teaching.<sup>128</sup>

And the reason nothing is added to our understanding is the lack of a careful conceptualization of the problem.

Where the research task itself is involved, Kliebard writes:

The main research effort of the past eighty years has been built on the assumption that one can skip over all the little intermediate questions that may lie in the path of any given line of inquiry and answer the ultimate question at once. .... We might as well admit that the secrets of success in teaching, if they are knowable at all, are a long way from being revealed and are particularly impregnable to a direct assault. The big question is too formidable, too imposing, too cosmic to ask directly. We have to sneak up on it.<sup>129</sup>

What is suggested is a type of natural history research based, for example, on Homans who says that the great task "is to climb down from the big words of social science, at least as far as common-sense observation."<sup>130</sup> As far as his third guideline is concerned, Kliebard notes that:

In approaching any complex activity, we like to think that there must be a trick to it which, once discovered makes one a skilled practitioner. But we might as well face the likelihood that teaching may not consist of standard best ways to do particular things. Being a good teacher, ..... may involve infinite possible human excellences and appropriate behaviors, no one much more a guarantor of success than the other. As we attempt to observe and understand teaching, we may discover that teaching, after all, does not involve the exercise of a technical skill.<sup>131</sup>

Kliebard goes on to quote from a study done by P. W. Jackson<sup>132</sup> in which he found, in interviewing a specially selected group of outstanding teachers, that they were more professionally satisfied by the interest and involvement of their students than they were from high scores on achievement tests.

The technological framework places its highest value on the educational product, on predictability and precision; the teachers in Jackson's study valued process, an educationally worthwhile activity from which will flow something desirable.<sup>133</sup>

Kliebard concludes that as a result of a long and widely recognized record of failure, the answer does not lie in a new magic solution, but rather in a "radical reformulation of the question in teacher education in modest terms and a critical exploration of the directions of new paths."<sup>134</sup> It is my thesis that a conceptualization of teacher according to a Tillichian model implying complexity, dynamism, integration, as well as an interdisciplinary ontological, spiritual, and ethical quest will aid that process.

A second recent report which supports the notion of moving away from a scientific conceptualization of teaching, teachers, and teacher education or at least recommends that the limitations of the scientific model be recognized, is that prepared by J. Myron Atkin and James D. Rath of the University of Illinois for the Directorate for Scientific Affairs Organization for Economic Cooperation and Development. Called "Changing Patterns of Teacher Education in the United States," the report, after pointing out the expectation of educational planners for objectivity in educational discourse and decisions, suggests the limitations of the quest for a scientific base for educational practice.

.....We do well to separate the scientific and readily rationalizable aspects of teacher education from considerations of worth, purpose, and desirability. Where a rational base is firm, it should be used. But not all educational discourse yields to objective analysis. What is lost and what is gained when we move away from a style of decision-making based primarily on judgments of informed practitioners that, however poorly, accommodate many highly impressionistic data and toward procedures that demand objectivity but as a result may focus on events and outcomes that mask controversial philosophical assumptions? This question is paramount but all too frequently ignored.<sup>135</sup>



The report concludes: "Are there ways to make changes in the normal procedures used in systematic instruction to diminish (the) disappointing outcome? Are there ways to capitalize upon the normal bent of human beings to acquire learnings and understandings in a natural and non-systematic fashion so that they will also acquire the skills needed to become an effective professional?"<sup>136</sup> The implication is clear that there must be better ways of approaching the task, but that at the present time we do not know what they are. What the report does not suggest is that attempts to continue isolating variables which might produce good teaching-learning will make sense only after the entire teaching-learning process has been reconceptualized. In other words, the task at hand is a largely theoretical one but a theoretical one which must be informed by new metaphors based on human themes. The intelligence needed is the intellectual ability to define and redefine the teaching-learning situation at all levels by blasting conventional units of configuration loose from their contexts and recombining them in new patterns. My Tillichian teacher model is an attempt to do just that.

A third document which supports the move away from a conceptualization of the teaching-learning process according to a technological-scientific model is "The Dilemmas of Schooling: An Interpretation of Several Informal English Primary Schools." As a result of six months in 1972 spent as participant observers in a total of sixteen Informal English Primary Schools, the authors, Berlak and Berlak, conclude:

Because we know so little about what dilemmas teachers face, have yet to determine the complex relationships between the empirical and moral choices, or the array of possible resolutions to the dilemmas, we believe that efforts to prescribe patterns of resolution (in behavior or in meaning) are unwarranted. .... in-service and pre-service programs should perhaps be aimed at helping teachers recognize the dilemmas which confront them and the meanings that are implicit in their own resolutions, assisting them in the examination of contending moral and empirical claims enmeshed in their meanings, and encouraging a thoughtful reconsideration of their resolutions. The intent should, we think, be to educate teachers so that they are more capable of being reflective and minded in what they do, to or with children. From this perspective, teachers are viewed not as technicians who can perform tasks prescribed by others but as autonomous human beings who are entrusted with bringing to bear their judgment and intelligence on the complex problems of educating the young.<sup>137</sup>

Not only does the Berlak study support moving away from a scientific mode, it actually calls for a conceptualization of teacher and the teaching task consistent with a Tillichian model.

My conclusion is that there exists sufficient evidence for questioning past conceptual models of teacher and the research which has produced them to warrant studies which explore new conceptual models. It is also my conclusion that there exists research evidence to suggest the direction such models should take. The Tillichian conceptual model of teacher which I shall describe below is an attempt to deal with those directions.

#### The Tillichian Teacher Concept

In examining Tillich's treatment of the concepts of courage, anxiety, and faith several characteristics of his thinking and methodology emerge. Tillich is complex, dynamic, integrative, multidisciplinary, and rooted in a sense of the role of imagery, mythology,

and metaphor. It is my conviction that these are the qualities which should characterize the teacher in our culture as well as the teacher education process. Such a conceptualization of teacher as the person in the culture who struggles by profession with the courage-to-be, represents a radical departure from previous conceptual models and, as such, constitutes a challenge to the educational community.

### Tillich as Complex

In confronting the issues of courage, anxiety, and faith in relation to being, Tillich makes abundantly clear the necessity of examining reality ontologically, spiritually, and ethically or morally. It is not enough for him to pose questions regarding the nature of reality without addressing himself to the individual person's struggle for meaning, as well as that person's obligation to judge his/her choices against the background of the rights of others, the common good, and the survival of the race. Tillich's lengthy description of anxiety considered from all three standpoints: ontological anxiety in the face of fate and death, spiritual anxiety in the face of doubt and meaninglessness, and ethical anxiety experienced as guilt and condemnation, stand as proof of his willingness to address the complexity of the human situation. And although his sources were clearly Kirkegaard, Freud, and The Meaning of Anxiety by his pupil Rollo May, as later works have shown, Tillich's personal life also served as a source for his complexity as a thinker. Matters of ontology, meaning, and ethics were clearly the content of his daily life.

In using the complexity manifested by Tillich as a base for a

conceptualization of teacher, it is not my aim to say that teachers must come out where Tillich came out; in other words, I am not saying that Tillich has the "truth." What I am suggesting, however, is that the person who stands as teacher in our culture must be aware, and therefore, must be educated to be aware, that questions of ontology, individual meaning, and ethics belong together, that the demands of one must be judged in relation to the demands of the other two.

As the Berlak and Berlak study shows, while teachers in British Infant Schools, and I would add, open classroom teachers generally, have departed significantly from conventional practice in their attempts to involve pupils in the decision making process regarding their own learning, there is a great need for those same teachers to recognize the philosophical underpinnings of their position regarding pupil choice, as well as the value judgments implicit in their decisions to encourage or limit freedom of choice in specific subject areas for specific pupils at specific times.

Sarason writes: "It is the rare teacher who is aware that observations are always selective in nature (one cannot observe everything) and that one of the most potent sources of selection is one's own personal values."<sup>138</sup> For example, teachers involved in the performance or competency based approach to education require the critical tools with which to make judgments regarding the underlying philosophy, as well as the morality, of that approach. It is my conviction that the competency based approach to teaching and learning is an extension of the attempt to superimpose a highly scientific methodology/metaphor on the educational process.



What I am saying is that the teacher in this culture requires a frame of reference within which the complex issues of the profession can be addressed. Such a frame of reference/metaphor/image must be comprehensive enough to allow for the interplay of questions relating to the nature and destiny of the human species; questions concerning the freedom, potential, responsibility and limitation of the individual person; questions concerning the rightness or wrongness of individual or group action or lack of action.

#### Tillich as Dynamic

A second characteristic of Tillich is the dynamic quality of his view of reality. There is no question in Tillich of isolating one or the other pole of a dilemma. He is a person who stands "on the boundary," passionately convinced of the necessity of mediating polar opposites not merely as an intellectual exercise, but as a way of life.

Tillich's most basic bi-polar category is the tension between being and nonbeing. From the being-nonbeing polarity, which in The Courage To Be he calls a courage-anxiety tension, Tillich proceeds to demonstrate that the tension between self and other is central in the individual's working out of his/her self-affirmation.

Positing as he does the being-nonbeing, life-death tension as basic to the nature of the human species, and not as something less than human which can be overcome, Tillich places himself squarely in the tradition of those who view human life as much in terms of pain as possibility, who view ascent as inseparable from descent. In viewing the courage to affirm self, both as an individual self and as

a part of a larger whole, in the terms mentioned above, Tillich is contradicting one of the most basic metaphors of modern technological society: every day in every way we get better and better. On this subject Tillich's former student, Rollo May, writes:

The illusion that we become 'good' by progressing a little more each day is a doctrine bootlegged from technology and made into a dogma in ethics where it does not fit. This is the course in technology; but in ethics, in aesthetics, in other matters of the spirit, the term progress in that sense has no place. Modern man is not ethically superior to Socrates and the Greeks, and although we build buildings differently, we do not make them more beautiful than the Parthenon.<sup>139</sup>

Nothing for Tillich is either simple or automatic. There are too many concrete reminders of fate and death, doubt and meaninglessness, and guilt and condemnation for him to frame human life simply in terms of potential, possibility, promise, and progress.

The implications for a Tillichian teacher are enormous. The courage-to-be consists in knowing, experiencing, and acting as if the basic human polarities of being-nonbeing, life-death, and courage-anxiety will never be "solved." Neither within the life span of any individual nor within the life of the human species, will such tension cease to exist. As long as the human being remains a symbol-maker capable of imagining and reaching out for infinity, while having a body destined for death in the tradition of his/her finite ancestors, the tension will remain. Attempts to reduce the tension through "getting out of" either the body or the mind, whether through emphasis on individuation or participation, end, according to Tillich, in a loss of the human self, a refusal to confront the courage-to-be. The Tillichian teacher must, therefore, be equipped to live and practice

his/her profession in a state of creative, dynamic ambiguity. He/she must also be equipped to help pupils understand, experience, and make choices in relation to a similar frame of reference. At their own level and in their own way, they too must be helped to confront the complexity and dynamism involved in experiencing their own state of being terrifyingly free as well as terrifyingly bound.

### Tillich as Integrative

It is not sufficient, however, to speak of the dynamic character of Tillich's approach to reality, based as it is on the notion of polar tension, without addressing as well the integrative nature of his thought. Tillich is not saying that a tension exists between being and nonbeing, life and death, and that is that. Instead he is striving on every level of his being to see new relationships between the two, to understand how they might better fit together. In other words, Tillich is concerned with integrating ontological knowledge, spiritual experience, and ethical choice in any way possible. It is a reflection of both his complexity and dynamism that after having been highly analytical in approaching the concepts of courage and anxiety, he endeavors in his thinking to come up with a synthesis: an integrating concept which, in this case, he calls faith: the ability to accept acceptance from being-itself in the face of radical absurdity.

Tillich's concept of faith, however, is more than a repudiation of simplicity and a static notion of reality, it is a passionate attempt to tip the scales in favor of life and meaning in the face

of death and doubt. Tillich's notion of the God above God, the ground of being, and the power of being-itself, in which an individual may participate without losing self because the power of being acts through individual selves, are all attempts at creative projection; as such they represent the highest striving of the human person to make sense out of tragedy and limitation. They symbolize, less an escape from reality into illusion, than a mythical probing of that very reality.

For Tillich such use of metaphor for probing reality is both a point of arrival and a point of departure. In other words, any sense he has of having integrated disparate concepts, experiences, and choices is a starting point for new insight, struggle, and testing. It is in this sense that the characteristic integrative applies to the Tillichian teacher.

The teacher who conceives his/her role in Tillichian terms, that is, who stands in the culture professionally committed to struggling with the courage-to-be, is convinced of the need for question-asking, emotional involvement, and a trial and error method of assessing both. The only way to cope with the polar tensions basic to a life of creative ambiguity is to strive to make sense out of them through an integrative process similar to Tillich's. Again, one may not come out where Tillich does, and that is not the point. What is important, however, is that the teacher in this culture be equipped to move beyond him/herself in a multiplicity of ways while aiding, perhaps we should say abetting, his/her peers, pupils, and profession to do the same.



### Tillich as Multi-disciplinary

Tillich begins The Courage To Be by stating that he chose to frame his discussion in courage-anxiety-faith terms because he viewed courage as a concept in which theological, sociological, and philosophical problems converge. Another way of describing Tillich's multi-disciplinary thrust is to say that it is thematic; that, while Tillich's language is chiefly that of religion and philosophy, he is by no means limited to those disciplines in the conceptual pursuit of his theme. In other words, Tillich's thinking and methodology encompass, and shed light on, some of the most basic questions being asked in biology, anthropology, sociology, and psychology.

For example, Joyce Carol Oates in a review of biologist Lewis Thomas' Lives of a Cell which appeared in The New York Times, writes that the book, based as it is on paradox, "anticipates the kind of writing that will appear more and more frequently as scientists take on the language of poetry in order to communicate human truths too mysterious for old-fashion common sense."<sup>140</sup> Oates places Thomas in a group of scientists "who have absorbed innumerable facts from innumerable disciplines, and given us reflective, speculative works in which information is transcended and something approaching a vision of unity is attempted."<sup>141</sup>

Lives of a Cell apparently points out that the revolution in contemporary biology provides us with the knowledge of man's embeddedness in nature. After stating that man has only invented in his philosophical fantasies an existence superior to that of brute nature, Lewis admits to the difficulty such consciousness causes for Enlightenment

thinking. He says that the individual's "specialness" lies in the fact that there is nothing like him/her anywhere in the universe. However, the human person exists in a complex field of energy much of which is still a mystery. Writes Oates: "The fascination with the mysterious accounts for science as well as art, and the two are really joined, a cooperative human adventure, though articulated in vastly different vocabularies."<sup>142</sup>

In Dr. Thomas' vision of the world, the earth is a single cell and the sky is a moist, gleaming membrane. Man is a kind of tissue specialized for receiving information, possibly even functioning "as a nervous system" for the earth. Our species is an event, a situation. It might turn out that we are approaching a "special phase in the morphogenesis of the earth when it is necessary to have something like us to fetch and carry energy, look after new symbiotic arrangements, store up information for some future season.... maybe even carry seeds around the solar system."<sup>143</sup>

Oates concludes the review: "Since the grand theme is evolution and not our peculiar role in it, man has become in a painful, perhaps unwished-for way, nature itself."<sup>144</sup>

Joyce Carol Oates, one of the most outstanding living American novelists, has been reading Lewis Thomas for years. Thomas, a scientist, is president of the Memorial Sloan Kettering Center for Cancer Research. They are from vastly different disciplines; they are unified in their struggle with basic themes regarding the nature of reality and the human stance within it. Clearly their questions are Tillich's: How does the human person affirm self individually and

participatorally while taking into account the nature of being-itself.<sup>145</sup> And beyond that, how does he/she both explore and communicate insights into that process if not through the use of poetic metaphor, paradox, and creative mythology.

Ernest Becker, a Canadian cultural anthropologist, makes specific references to Tillich in The Denial of Death, which Anatole Broyard in his The New York Times review says might be one of the most challenging books of the decade. In a section dealing with "The Limits of Human Nature," Becker refers to Tillich's ability to deal with the possibility of New Being and still be sober regarding the limits of immanence.

.....Tillich had fewer illusions about this New Being than most of the psychotherapeutic religionists. He saw that the idea was actually a myth, an ideal that might be worked toward and so partly realized. It was not a fixed truth about the insides of nature. This point is crucial. As he so honestly put it: 'The only argument for the truth of this Gospel of New Being is that the message makes itself true.' Or, as we would say in the science of man, it is an ideal-typical enjoinder.<sup>146</sup>

Later he says:

.....as William James and Tillich have argued, beliefs about reality affect people's real actions: they help introduce the new into the world. Especially is this true for beliefs about man, about human nature, and about what man may yet become. If something influences our efforts to change the world, then to some extent it must change that world.<sup>147</sup>

Further,

If you are going to have a myth of New Being, then, like Tillich, you have to use this myth as a call to the highest and most difficult effort - and not to simple joy. A creative myth is not simply a relapse into comfortable illusion; it has to be as bold as possible in order to be truly generative.

What singles out Tillich's cogitations about the New Being is that there is no nonsense here. Tillich means that man has

to have the 'courage to be' himself, to stand on his own feet, to face up to the eternal contradictions of the real world. The bold goal of this kind of courage is to absorb into one's own being the maximum amount of nonbeing. As a being, as an extension of all of Being, man has an organismic impulsion: to take into his own organization the maximum amount of the problematic of life. His daily life, then, becomes truly a duty of cosmic proportions, and his courage to face the anxiety of meaninglessness becomes a true cosmic heroism. No longer does one do as God wills, set over against some imaginary figure in heaven. Rather, in one's own person he tries to achieve what the creative powers of emergent Being have themselves so far achieved with lower forms of life: the overcoming of that which would negate life. The problem of meaninglessness is the form in which nonbeing poses itself in our time; then, says Tillich, the task of conscious beings at the height of their evolutionary destiny is to meet and vanquish this new emergent obstacle to sentient life. In this kind of ontology of immanence of the New Being, what we are describing is not a creature who is transformed and who transforms the world in turn in some miraculous ways, but rather a creature who takes more of the world into himself and develops new forms of courage and endurance.<sup>148</sup>

The similarity in theme between Tillich and Becker is dramatically emphasized in Becker's final paragraph:

We can conclude that a project as grand as the scientific-mythical construction of victory over human limitation is not something that can be programmed by science. Even more, it comes from the vital energies of masses of men sweating within the nightmare of creation - and it is not even in man's hands to program. Who knows what form the forward momentum of life will take in the time ahead or what use it will make of our anguished searching. The most that any one of us can seem to do is to fashion something - an object or ourselves - and drop it into the confusion, make an offering of it, so to speak, to the life force.<sup>149</sup>

Another way of putting the dilemma is to say that in the face of radical absurdity the human person accepts that he/she is accepted by the power of being-itself, and in so doing affirms him/herself both as an individual and as a part of a larger whole - Tillich's definition of absolute faith.



In the spirit of Tillich, the teacher committed by profession to understand, experience, and struggle with the courage-to-be is also multi/inter/trans/disciplinary in his/her approach to knowledge; that is, he/she while recognizing the reasons for dividing knowledge into disciplines and the need for exact scholarship within disciplines, is also concerned with the inter-relatedness of ideas, with attempts to create a unified vision of reality. Further, the Tillichian teacher is educated to see and influences his/her pupils to view knowledge as holistic as well as molecular. As with the bricklayers alluded to earlier in this chapter, the teacher able to communicate a vision of reality within which pupils can make sense out of the smaller pieces is much more an artist-professional than a technician.

#### Tillich as Rooted in Myth and Metaphor

Tillich's rootedness in a sense of image, myth, and metaphor has already been pointed out in the section above as well as in the section devoted to the integrative nature of his thought. As Becker points out, Tillich's notions of the boundary, the new being, the courage-to-be, the ground of being, and the power of being are creative myths, creative metaphors aimed at probing reality and not at defining truth. Tillich is not handing anything down; he is honestly searching for better ways of understanding the nature of reality. He writes:

The man who stands on many boundaries experiences the unrest, insecurity, and inner limitation of existence in many forms. He knows the impossibility of attaining serenity, security, and perfection. This holds true in life as well as in thought, and may explain why the experiences and ideas I have recounted are rather fragmentary and tentative.<sup>150</sup>

One of the problems in understanding Tillich is, his use of religious-philosophical language which for many people represents the language of truth rather than quest. Were he saying the same things in the language of sociology, anthropology, or psychology he might be better understood. However, the fact remains that Tillich stands in the best tradition of those who, while acknowledging the finitude, limitations, and anxiety of the human situation, endeavor through careful research and poetic imagination to speak of, to probe, and therefore to make possible human freedom, possibility, and courage.

The Tillichian teacher is educated to become aware of the significance of images, myths, and metaphors in his/her own view of self in relation to reality, as well as the role metaphor plays in the self-definition of groups, institutions, and nations. He/she is particularly aware of the predominant myths within the teaching profession itself, their origins, and the reasons for their resistance to de-mythologization or to the formation of other myths. Change is viewed as neither simple nor automatic, but rather as a complex process of image rearrangement calling for careful study, creative imagination, personal sensitivity, and technical skill on the one hand, and a combination of great courage and humility on the other.

### Conclusion

The educational profession at the present time reflects in its theory, research, and practice a metaphor too limited to encompass issues of the human spirit generally, the self-conceptualization of the

teacher specifically. What is needed is a new metaphor in which to describe the entire profession, including a new image of teacher.

I am suggesting a metaphor based on the thinking of Paul Tillich, which describes the teacher as the person in the culture (the teaching profession as that group within the culture) committed by profession to struggling with the courage-to-be, that is, committed to struggling in theory, in experience, and in practice ontologically, spiritually, and ethically with the courage to affirm self, both as an individual self and as a part of a larger whole, in the face of radical despair, through a willingness 1) to confront and absorb nonbeing in the form of anxiety; 2) to expand the limits of being through risk-taking based on courage; 3) to engage in relationships with pupils aimed at helping them build, rearrange, change, and evaluate basic images, myths, and metaphors while they grow to understand, experience, and make choices out of a frame of reference which is increasingly complex, dynamic, integrative, and multi-disciplinary in nature.

## C H A P T E R I I I

A STUDY OF THREE UNIVERSITY OF MASSACHUSETTS TEACHER PREPARATION  
PROGRAMS IN LIGHT OF A TILlichIAN TEACHER MODEL

The purpose of this chapter is to record the results of a study of three University of Massachusetts School of Education teacher preparation programs in light of a Tillichian conceptual model of teacher. Judgments as to whether or not the Model Elementary Teacher Education Program (METEP), the Off Campus Teacher Education Program (OCTEP), and the Teacher Education Program at Mark's Meadow (TEPAM) reflect emphases consistent with a Tillichian model were made on the basis of 1) a study of descriptive documents published by the programs themselves; 2) data provided during evaluation interviews held with program directors in December 1973; and 3) an analysis of the results of a questionnaire administered in May 1974 to students completing the three programs. I wish to emphasize that in looking for evidence of complexity, dynamism, integrativeness, a multi-disciplinary thrust, and a rootedness in a sense of image, myth, and metaphor, I am not judging the "goodness" or "badness" of a program, but only the degree to which it addresses the characteristics of a Tillichian conceptual model of teacher as described in Chapter II.

Before recording my analysis of the selected programs, I would like to describe briefly 1) University of Massachusetts School of Education expectations regarding descriptive teacher preparation program documents; 2) the purpose for, and format of, the evaluation interviews; and 3) the purpose for, and steps taken, in developing the student questionnaire.



Program Documents

Undergraduate teacher preparation programs at the University of Massachusetts School of Education must follow guidelines adopted by the Teacher Preparation Program Council (TPPC) in 1971:

- 1) The proposed program or component should have an explicit and thoughtful rationale. The rationale should include:
  - a) An explanation of the goals of the proposed program in terms of teachers, learners, schools, and the wider society schools serve. An explicit goal of combatting racism will be included.
  - b) An explanation of how the various components of the proposed programs are designed to reach the goals and how they are related to one another.
  - c) A reasoned explication of the learning theory implicit in the program.
  - d) An explicit statement of the terms in which the success of the program is to be assessed.
- 2) A major component of any program should be in the clinical area and should involve working with other learners of other ages. We do not intend that these other learners necessarily be children nor do we intend that the clinical component necessarily be designed in conformity with current student teaching or internship practices.
- 3) A major component of the program must be designed to help students to develop both the capacity and the inclination for reflective analysis. By this we mean essentially the ability to learn from one's experience. It implies learning of a second order - an ability to reflect not only upon one's own behavior but about the assumptions upon which one's behavior is based.

It will also explicitly define how Massachusetts certification requirements will be met.<sup>151</sup>

Not only is it clear that TPPC guidelines allow for the design of a program consistent with a Tillichian teacher concept; the guidelines actually promote such a design by emphasizing an explicit and thoughtful rationale as well as a reflective program component.

### Evaluation Interview

In the fall of 1973, TPPC drew up guidelines for evaluation interviews with program directors to be conducted by the assistant dean for undergraduate affairs and teacher preparation. He was charged to explore the following areas: 1) program policy on advising and admissions; 2) the degree to which the program is comprehensive and coherent both in terms of TPPC guidelines and the program's description of itself; 3) the degree of faculty involvement; 4) evaluation procedures; 5) linkages outside itself; 6) the degree to which the program is pioneering in nature; 7) the social significance of the program; 8) other issues of importance to the program director. As administrative assistant to the undergraduate dean, I participated in and transcribed the results of the evaluation interviews which serve as a partial basis for my present analysis.

### Student Questionnaire

After struggling for some time with the difficulty of assessing the Tillichian nature of a program through a student questionnaire, I decided to focus on the degree to which a program was dynamic in the Tillichian sense; that is, the degree to which it 1) emphasized bi-polar issues equally; and 2) considered bi-polar issues to be of high priority. I was interested in knowing what those issues were and how they correlated with other information about the program.

In April 1974, I received from Harold Berlak of Washington University, Saint Louis, Missouri, a paper entitled The Dilemmas of Schooling which, as I mentioned in Chapter II, reported the results of a

participant-observer study done by Harold and Ann Berlak in the British Infant Schools of Leicestershire County during a six month period in 1972. What the Berlaks discovered in their study was that teachers in English Primary Schools were operating in dilemma-situations; not dilemma-situations caused by external social and political pressures, but polar tensions within themselves relating to their teaching role which became apparent in their interactions with pupils. The Berlaks conceptualized the problem in fourteen dilemmas common to the teachers they observed.

Since the dilemma-theory of the Berlaks was entirely consistent with my bi-polar concerns as described above, I decided to construct my student questionnaire around the fourteen dilemmas listed below:

- 1) childhood unique vs childhood continuous; 2) developing in children shared norms and values vs developing sub-group consciousness; 3) whole child vs child as student; 4) each child unique vs children having shared characteristics; 5) equality of opportunity vs equality of result; 6) self reliance of the disadvantaged vs special consideration for those in need; 7) equal protection of law vs ad hoc application of rules; 8) civil liberties vs school in loco parentis; 9) learning as social vs learning as individual; 10) knowledge as public vs knowledge as personal development and/or discovery; 11) teacher makes learning decisions for children vs child makes learning decisions; 12) intrinsic motivation vs extrinsic motivation; 13) learning as molecular vs learning as holistic; 14) teacher sets standards for growth and development vs children set own standards.<sup>152</sup>

After modifying the language, separating the dilemmas into twenty-eight items, and arranging them in random order, I tested the instrument on four undergraduates in the School of Education using a rating scale of one to five. On the basis of feedback received, I modified the instrument further. See Table 1 for my final questionnaire.

Table I  
QUESTIONNAIRE

Teacher Preparation Program \_\_\_\_\_

Please rate the following items according to their importance in your TPPC program. 1 (one) is low; 5 (five) is high.

Teacher sets standards for the growth and development of pupils

1            2            3            4            5

Pupils set standards for their own growth and development

1            2            3            4            5

Teacher helps pupils discover the values they have in common

1            2            3            4            5

Teacher helps pupils discover how their values differ

1            2            3            4            5

The curriculum (course of studies) is approached subject by subject

1            2            3            4            5

The curriculum (course of studies) is approached as a whole

1            2            3            4            5

Pupils are helped to learn that people are basically the same

1            2            3            4            5

Pupils are helped to learn that people are basically different

1            2            3            4            5

Pupils are taught to question authority

1            2            3            4            5

Pupils are taught to obey rules and regulations

1            2            3            4            5

Pupils are encouraged to enjoy school

1            2            3            4            5

Pupils are encouraged to prepare themselves for the future

1            2            3            4            5

Teacher deals with the pupil as student

1            2            3            4            5

Teacher deals with the pupil as a whole person

1            2            3            4            5



Pupils are helped to approach knowledge through discovery

1            2            3            4            5

Pupils are helped to learn the prescribed curriculum (course of studies)

1            2            3            4            5

Teacher helps the pupil grow into values of his/her parents

1            2            3            4            5

Teacher helps the pupil explore other value alternatives

1            2            3            4            5

Teacher assumes responsibility for motivating pupils to learn

1            2            3            4            5

Pupils assume responsibility for their own motivation

1            2            3            4            5

Pupils are helped to develop as individuals

1            2            3            4            5

Pupils are helped to develop as members of a group

1            2            3            4            5

Pupils make their own learning decisions

1            2            3            4            5

Teacher makes learning decisions for pupils

1            2            3            4            5

Teacher is responsible for equality of opportunity for pupils

1            2            3            4            5

Teacher is responsible for equality of results of pupils

1            2            3            4            5

Teacher helps disadvantaged pupils develop self reliance

1            2            3            4            5

Teacher shows special consideration for those in need

1            2            3            4            5

Comments:

I tested the validity of my instrument by 1) collapsing the fourteen dilemmas into dilemmas of a similar kind; that is, present vs future; individual vs social; particular vs universal; content vs process; freedom vs constraint; 2) asking several faculty members and graduate students to place cards containing the fourteen dilemmas under one of the headings above; 3) re-doing my main headings in more complex language; and 4) repeating the process of card-placing until I was satisfied regarding the clarity of the instrument.

The questionnaire was administered by program directors in May 1974 to students about to complete the METEP, OCTEP, and TEPAM program. Because the semester had nearly ended, I was unable to obtain responses from as many students as I had anticipated. This was due to my lack of planning more than to lack of interest on the part of either students or program directors. Hence the data from my questionnaire is highly unscientific.

### Program Study

As I stated above, the three University of Massachusetts School of Education teacher preparation programs selected for this study were the Model Elementary Teacher Education Program (METEP), the Off Campus Teacher Education Program (OCTEP), and the Teacher Education Program at Mark's Meadow (TEPAM). As I also stated, data regarding these programs was obtained from program documents, an evaluation interview, and a student questionnaire. In the remainder of this chapter I will 1) describe the data obtained; and 2) analyze that data in light of a Tillichian conceptualization of teacher.

### Model Elementary Teacher Education Program

The METEP program originated in 1967 as a result of a major research project, Elementary Teacher Education Project, funded out of the Bureau of Research of the United States Office of Education, to produce new and outstanding programs for training elementary school teachers. As originally conceived, METEP utilized the concept of performance criteria as the basis for the design of its program. While still committed to the concept of competency based teacher education, METEP has directed its efforts to the design and implementation of a program which provides participants with those competencies necessary to function effectively in integrated day programs or any educational setting where active learning is encouraged.

The new METEP philosophy encourages student responsibility for learning. It views the teaching task as that of 1) exposing the student to a rich environment of materials; 2) encouraging self-directed learning; 3) aiding in continual diagnosis and assessment of the student's intellectual growth and development; 4) encouraging student choice of areas of interest to be pursued; and above all, 5) modeling at the faculty/staff level the desired teacher behavior in the conviction that a teacher teaches as he/she has been taught.

The program, which is based on the thinking of Dewey, Piaget, and Coombs, consists of a two semester (36 hour) core sequence and optional pre and post semesters. During the first semester of the core program, approximately fifty students participate in an eighteen credit offering centered in the areas of curriculum, aesthetics, human relations, social studies, language arts and reading, science,

mathematics, and special problems in education concerned with the integrated day and active learning approaches. (See Appendix I for an "Inventory of Competencies to Achieve During the Semester.")

The second semester of the METEP program is spent serving an internship with carefully selected and specially trained supervising teachers in integrated day settings in Brattleboro, Vermont; Kennebunk, Maine; Wellesley, Springfield, and Huntington, Massachusetts.

A student opting for a pre-practicum semester (and students who so opt are given priority in admission to the core program sequence) does field experience in a selected classroom; participates in a study of observational techniques, developmental psychology, and assumptions of open education; and is a member of a support group. A student serving an optional post-internship semester engaged in course work in foundations of open education, assumes a leadership role in the pre-practicum and in the METEP core program, works on teacher center projects, or participates in further field experience.

#### Evaluation Interview

Much of the information gained in the evaluation interview held with METEP staff members duplicates information contained in documents outlining program design. However, some additional data was supplied by the four staff members present at the interview.

Students are admitted to the METEP program on the basis of the following criteria: 1) experience with children; 2) knowledge about open education; 3) information on which past teachers they liked and remembered; 4) degree of maturity; 5) evidence of a high energy level;



6) lack of any overt speech or other impediment which requires attention before acceptance can be negotiated. Advising in the program is done by the entire staff in an informal, organic manner. On the basis of the close personal contact achieved during the workshop semester (students and staff are together approximately thirty hours per week) staff members feel free to recommend students for medical, psychiatric, and dental attention.

In discussing their goal to aid teachers in becoming change agents for schools and society, METEP staff members emphasized their efforts to free people from basic fears produced by simplistic thinking and attitudes which result in social evils such as racism and sexism. They also alluded to their own high energy levels, the way in which they model shared decision making, and their efforts at constant self-searching and readjustment. In the future they intend to put more emphasis on the psychological framework which surrounds the questions of open education and the relationship of open education to competency based education.

#### Student Questionnaire

The student questionnaire was administered to eleven out of thirty METEP students completing the second semester of the core program. As mentioned earlier, the low response was due to my lack of planning rather than the unwillingness of staff and interns to cooperate. METEP students ranked twelve of the twenty-eight above 4.0; eleven between 3.0 and 3.9; four between 2.0 and 2.9; and one item below 2.0. The following table indicates the level of importance afforded each item by the respondents.

Table II

## RESPONSE OF METEP STUDENTS TO QUESTIONNAIRE ITEMS

- 4.81 - Pupils are encouraged to enjoy school
- 4.63 - Pupils are helped to approach knowledge through discovery
- 4.45 - Teacher deals with the pupil as a whole person
- 4.45 - Pupils are helped to develop as individuals
- 4.22 - Teacher helps disadvantaged pupils develop self reliance
- 4.20 - Teacher shows special consideration for those in need
- 4.19 - Pupils assume responsibility for their own motivation
- 4.18 - Teacher helps the pupil explore other value alternatives
- 4.10 - Teacher assumes responsibility for motivating pupils to learn
- 4.09 - Pupils are helped to develop as members of a group
- 4.00 - Pupils make their own learning decisions
- 4.00 - Pupils set standards for their own growth and development
  
- 3.90 - Teacher helps pupils discover the values they have in common
- 3.72 - The curriculum (course of studies) is approached as a whole
- 3.63 - Teacher helps pupils discover how their values differ
- 3.63 - Pupils are encouraged to prepare themselves for the future
- 3.40 - Pupils are helped to learn that people are basically the same
- 3.36 - Teacher is responsible for equality of opportunity for pupils
- 3.27 - Teacher sets standards for the growth and development of pupils
- 3.20 - Pupils are helped to learn that people are basically different
- 3.18 - Teacher makes learning decisions for pupils
- 3.10 - Pupils are taught to obey rules and regulations
- 3.00 - Pupils are helped to learn the prescribed curriculum (course of studies)
  
- 2.90 - The curriculum (course of studies) is approached subject by subject
- 2.81 - Teacher deals with the pupil as student
- 2.80 - Pupils are taught to question authority
- 2.00 - Teacher helps the pupil grow into the values of his/her parents
  
- 1.66 - Teacher is responsible for equality of results for pupils

It is clear that the highest ranking items correlate with the aims of the METEP program.

Table III

## RESPONSE OF METEP STUDENTS TO VARIATION BETWEEN POLAR OPPOSITES

Teacher helps disadvantaged pupils develop self reliance/ Teacher shows special consideration for those in need	.0
Teacher assumes responsibility for motivating pupils to learn/ Pupils assume responsibility for their own motivation	.1
Pupils are helped to learn that people are basically the same/ Pupils are helped to learn that people are basically different	.2
Teacher helps pupils discover the values they have in common/ Teacher helps pupils discover how their values differ	.3
Pupils are taught to question authority/ Pupils are taught to obey rules and regulations	.3
Pupils are helped to develop as individuals/ Pupils are helped to develop as members of a group	.4
Teacher sets standards for the growth and development of pupils/ Pupils set standards for their own growth and development	.7
The curriculum (course of studies) is approached subject by subject/ The curriculum (course of studies) is approached as a whole	.8
Pupils make their own learning decisions/ Teacher makes learning decisions for pupils	.8
Pupils are encouraged to enjoy school/ Pupils are encouraged to prepare themselves for the future	1.2
Pupils are helped to approach knowledge through discovery/ Pupils are helped to learn the prescribed curriculum (course of studies)	1.6
Teacher is responsible for equality of opportunity for pupils/ Teacher is responsible for equality of results for pupils	1.7
Teacher deals with the pupil as student/ Teacher deals with the pupil as a whole person	1.7
Teacher helps the pupil grow into the values of his/her parents/ Teacher helps the pupil explore other value alternatives	2.2

As far as the relation of polar pairs is concerned, METEP students felt that nine of the dilemmas were receiving emphasis with a variation of .0 to .9; four with a variation between 1.0 and 1.0; and one dilemma with a variation between polar items over 2.0. Table III indicates the polar pairs receiving the greatest equality of emphasis on the METEP program.

It is important to note, however, that only three sets of polar opposites fall among those items rated above 4.0; that is, among those items considered to be of greatest importance in the program. They are:

Teacher helps disadvantaged pupils develop self reliance/Teacher shows special consideration for those in need

Teacher assumes responsibility for motivating pupils to learn/  
Pupils assume responsibility for their own motivation

Pupils are helped to develop as individuals/Pupils are helped to develop as members of a group

It is again clear that those bi-polar items (dilemmas) stressed in the program are consistent with the stated aims of the program and bear out the degree to which students perceive the program to be doing what it says it is doing.



### Program Analysis

The purpose of the analysis that follows is to determine the extent to which METEP is consistent with a Tillichian conceptual model of teacher; that is, the degree to which the program reflects Tillichian complexity, dynamism, integrativeness; a multi-disciplinary thrust, and a rootedness in a sense of image, myth, and metaphor. While it is clear that the Model Elementary Teacher Education Program is not a Tillichian teacher education program, elements of the program do reflect a Tillichian emphasis. After pointing out what those elements are, I will make suggestions for incorporating a greater Tillichian emphasis in the program.

The most Tillichian aspect of METEP, in my opinion, is its attempt to deal with the polar tension existing between open education and competency based education. Any program which emphasizes student choice and the acquisition of knowledge through discovery on the one hand, and specific goals to be attained on the other, chooses to exist in a creative tension rooted in Tillichian-type dynamism. Further, the concerted effort which the METEP staff is making to struggle in theory as well as in practice with better ways of dealing with the tension, reflects moving to new levels of integration where the polarity is concerned. Efforts of the METEP staff to model desired behavior is further indication of the dynamic, integrative nature of the program, as is the choice to employ a workshop rather than a course-sequence format for the first semester of the core program.

The fact that the polarity: pupils are helped to develop as

individuals/pupils are helped to develop as members of a group, was ranked as one of the three polar pairs receiving high priority in the program, suggests an additional Tillichian thrust: the attempt to struggle with the self-other tension implied in confirming oneself both as an individual self and as a member of a group. The two other dilemmas ranked of importance in the program suggest the same tension: when do I leave someone alone/when do I offer help; when do I want someone to leave me alone/when do I want help.

A sense of the importance of the image in the program is reflected in the workshop semester evaluation document which describes one of the competencies to be achieved as being able "to develop my concept of the ideal teacher." Another indication of the same emphasis is evident in the following criterion for admission to METEP: information on which past teachers they liked and remembered. Of course, the concern with modeling behavior on the part of the METEP staff, as well as program concern with the design of a rich environment, are factors which indicate even greater concern with the image question.

Tillichian complexity, reflected in a concern with the relationship of ontological, spiritual, and ethical issues as well as their relationship to a conceptualization of teacher, teacher education, and the educational task in general is the Tillichian characteristic least evident in METEP, in my opinion. Therefore, it is in this area that I would make suggestions for program modification.

Both program documents and evaluation interview data contain evidence that the staff of METEP is concerned with an examination of

the philosophical and psychological issues underpinning open education as well as competency based education. However, as the program is presently designed, most of the emphasis on such issues comes in the program's two optional semesters, modeling that such issues are of less importance than those dealt with during the workshop period. My suggestion, therefore, would be to extend the program to include required credit both before and after the core year, and to acquire a staff member capable of modeling the same high energy level concern for "foundations" issues as the present METEP staff models regarding other areas. In other words, for METEP to more closely approximate a Tillichian teacher education program it would need to develop a frame of reference within which questions of ontology, existence, and ethics could be explored in a multi-disciplinary manner. The struggle to come to grips with such a frame of reference and to integrate it with the competencies already present within the program would, I think, result in questions regarding the images, myths, and metaphors in need of examination before even greater educational and social changes can occur.

#### Off Campus Teacher Education Program

The Off Campus program at the University of Massachusetts began in 1969 as a means of providing alternative field experiences to students in the School of Education. However, in 1971 the Off Campus program became a full-fledged teacher education program consisting of a six credit pre-practicum semester, a fifteen credit practicum semester, and a one to three credit post-practicum semester. At the

completion of the three semesters a student is eligible to apply for certification in Massachusetts as an elementary or secondary teacher.

The Off Campus pre-practicum semester is designed to prepare students for their semester in the field. The following program requirements are designed to prepare the student for the practicum experience: 1) fifteen hours of tutoring, observation/tutoring, or observation/participation in a teaching-learning environment; 2) a journal recounting the experience chosen; 3) attendance at films and special meetings; 4) reading and critique of the required textbook; 5) the submission of a personal resume. In addition, extra readings, attendance at group advising sessions, and class participation are also required.

The goals of the pre-practicum class meetings are 1) to provide site and cross cultural information, and 2) to examine the teaching function as well as the availability of resources in the form of materials and methodologies. It is the responsibility of the student, with the guidance of the Off Campus staff, to seek and find materials and to begin to gather ideas and tools for teaching. (See Appendix II and III for evaluation instruments used during the pre-practicum semester of the Off Campus program.)

The Off Campus practicum semester offers the student an opportunity to work in one of a variety of school systems which are implementing such innovations as differentiated staffing, flexible scheduling, integrated day, open classrooms, in such diverse places as California, Colorado, New Mexico, England, and Germany. During the practicum



semester a faculty advisor from the University of Massachusetts visits each site for at least two days. Also during the practicum semester the student is expected to follow the protocol of the school district in which he/she is interning.

The post-practicum semester consists of a period of debriefing and review of the semester in the field, a theoretical consideration of the American public education via the foundations of education, and the planning and execution of a workshop for the pre-practicum students. Items suggested for discussion during the debriefing period are: 1) discussion of critical incidents in teaching; 2) discussion of classroom climate; 3) discussion of culture shock upon arrival in a new community; 4) discussion of culture shock upon return to the School, University, friends, and family. Activities suggested for the debriefing process are 1) making a list of specific things you would tell a pre-practicum student going to your site; 2) indicating the most interesting custom you observed; 3) explaining your first few days on site; 4) listing the things that were closest to your experience as a college student and different from your experience as a college student; 5) explaining how you came to obtain specific data about the community, children, and school; 6) describing the school and its curriculum and clues you got regarding the philosophical objectives of the school; 7) outlining the attitudes of teachers, students toward teachers, communities toward schools; 8) describing a school related event (PTA, parent meeting, school board meeting, social event).

### Evaluation Interview

As was the case in the METEP evaluation interview, the interview conducted with one of the co-directors of the Off Campus program covered much of the information described in program documents. In the admissions area, the Off Campus program has two criteria: 1) the student must have three semesters left in which to complete his/her program; and 2) the student must want to be on his/her own engaging in cross-cultural experiences. Advising for Amherst-based students (approximately one hundred students) is conducted by one person. During the practicum semester students are encouraged to participate in peer counseling for which they have been prepared during the pre-practicum semester.

The general philosophical thrust of the Off Campus program is to encourage understanding of cultural differences through providing the opportunity for students from western Massachusetts to participate in cross-cultural experiences which allow them to "get in touch with life."

### Student Questionnaire

The student questionnaire was administered to fourteen students out of the 70 post-practicum students completing Off Campus Teacher Education Program in the Spring semester of 1974. The low response, again, was due 1) to my lateness in getting the questionnaire prepared; 2) to my inability to get in touch with one of the post-practicum teachers; and 3) to low attendance in the classes of the two faculty

members I was in touch with. Off Campus students rated four questionnaire items at 4.0, fifteen items between 3.0 and 3.9, eight items between 2.0 and 2.9, and one item below 2.0. A list of the questionnaire items in their order of importance to the Off Campus students is listed on page 87.

It is worthy of note that the four items considered by students to be most important in the Off Campus program are items which stress student responsibility and self-direction, leading me to infer that students responded to the questionnaire more in terms of themselves than in terms of the pupils with whom they dealt during their practicum semester. There is no question that there is a high correlation between the items considered most important and the practice of the Off Campus program which aims at putting students on their own.

In ranking the relationship of polar pairs, the Off Campus students gave six dilemmas a variation between .0 and .9; seven a variation between 1.0 and 1.9; and one dilemma a ranking of 2.0. Table V indicates the polar pairs receiving the greatest equality of emphasis in the Off Campus program.

However, it must be noted that none of the dilemmas receiving relatively equal stress in the program are among the single items rated by students as most important in the program. This, again, seems consistent with the basic thrust of the program as described above.

Table IV

## RESPONSE OF OCTEP STUDENTS TO QUESTIONNAIRE ITEMS

- 4.00 - Pupils assume responsibility for their own motivation
- 4.00 - Pupils set standards for their own growth and development
- 4.00 - Pupils are helped to approach knowledge through discovery
- 4.00 - Pupils make their own learning decisions
  
- 3.92 - Teacher is responsible for equality of opportunity for pupils
- 3.83 - Pupils are helped to develop as individuals
- 3.78 - Pupils are taught to question authority
- 3.75 - Teacher helps disadvantaged pupils develop self reliance
- 3.50 - Teacher deals with the pupil as a whole person
- 3.50 - Teacher shows special consideration for those in need
- 3.35 - Pupils are encouraged to enjoy school
- 3.33 - The curriculum (course of studies) is approached as a whole
- 3.30 - Teacher assumes responsibility for motivating pupils to learn
- 3.21 - Teacher helps pupils discover how their values differ
- 3.15 - Pupils are helped to learn that people are basically the same
- 3.15 - Teacher helps the pupil explore other value alternatives
- 3.07 - Pupils are encouraged to prepare themselves for the future
- 3.00 - Pupils are helped to learn the prescribed curriculum (course of studies)
- 3.00 - Pupils are helped to develop as members of a group
  
- 2.85 - Pupils are taught to obey rules and regulations
- 2.71 - Pupils are helped to learn that people are basically different
- 2.64 - Teacher sets standards for the growth and development of pupils
- 2.57 - Teacher deals with the pupil as student
- 2.21 - Teacher helps pupils discover the values they have in common
- 2.15 - Teacher is responsible for equality of results for pupils
- 2.14 - The curriculum (course of studies) is approached subject by subject
- 2.00 - Teacher makes learning decisions for pupils
  
- 1.76 - Teacher helps the pupil grow into the values of his/her parents



Table V

## RESPONSE OF OCTEP STUDENTS TO VARIATION BETWEEN POLAR OPPOSITES

Teacher helps disadvantaged pupils develop self reliance/ Teacher shows special consideration for those in need	.3
Pupils are encouraged to enjoy school/ Pupils are encouraged to prepare themselves for the future	.3
Pupils are helped to learn that people are basically the same/ Pupils are helped to learn that people are basically different	.5
Teacher assumes responsibility for motivating pupils to learn/ Pupils assume responsibility for their own motivation	.7
Pupils are helped to develop as individuals/ Pupils are helped to develop as members of a group	.8
Teacher deals with the pupil as student/ Teacher deals with the pupil as a whole person	.9
Pupils are helped to approach knowledge through discovery/ Pupils are helped to learn the prescribed curriculum (course of studies)	1.0
Teacher helps pupils discover the values they have in common/ Teacher helps pupils discover how their values differ	1.0
Pupils are taught to question authority/ Pupils are taught to obey rules and regulations	1.1
The curriculum (course of studies) is approached subject by subject/ The curriculum (course of studies) is approached as a whole	1.2
Teacher helps the pupil grow into the values of his/her parents/ Teacher helps the pupil explore other value alternatives	1.4
Teacher sets standards for the growth and development of pupils/ Pupils set standards for their own growth and development	1.4
Teacher is responsible for equality of opportunity for pupils/ Teacher is responsible for equality of results for pupils	1.7
Pupils make their own learning decisions/ Teacher makes learning decisions for pupils	2.0

### Program Analysis

It is my conclusion that the Off Campus program reflects little evidence of being involved in Tillichian-type concerns. While descriptive documents and the evaluation interview provide evidence of a strong emphasis on cross-cultural differences and the creative tension which might be experienced by a student from western Massachusetts who becomes involved in a cross-cultural field experience, data from the student questionnaire suggests that such value issues are not high priority issues in the program. (See Table IV.)

Further, the fact that only four items were even ranked above 4.0 (and they were all exactly 4.0), when students in METEP and TEPAM rank twelve and seventeen items above 4.0 respectively, suggests a less than intense approach to issues generally. The only item ranked quite high by OCTEP students: "pupils are taught to question authority" (3.78) which was ranked considerably lower by the other programs (METEP 2.80) (TEPAM 2.25) and which might be considered a Tillichian quality, is difficult to assess. Are the students in OCTEP people who have begun to question basic myths regarding authority, or simply students unhappy with the role played by authority figures in the program. At any rate, whether by design or default, OCTEP students seem to have had a greater opportunity to deal with anxiety than students in METEP and TEPAM. Unfortunately, it seems clear that such anxiety negativity may not have been dealt with sufficiently in their final semester.

### Teacher Education Program at Mark's Meadow

Mark's Meadow is a laboratory school connected with the University of Massachusetts School of Education and also one of the Amherst public schools. It is committed to the following principles of learning: first, each child has his/her own distinctive learning style; second, children become "ready" to learn particular skills and concepts at different times and at different rates; third, all children have the capacity to become autonomous, self-directed, and self-disciplined learners. The organization of the school reflects the commitment to these principles.

Mark's Meadow is organized into four multi-aged overlapping teams. Team one includes five, six and seven year old children; team two seven, eight and nine year old children; team three eight, nine and ten year old children; team four ten and eleven year old children. Age, rather than grade level, have been used to organize the classrooms in an attempt to move from a graded situation to one in which each child's performance and interest determine his/her learning pattern. With rare exception, placement of children in teams is done arbitrarily to achieve balance of age and sex in all classrooms. There is no ability grouping at Mark's Meadow. The placement of a child in a particular team is in no way based upon either test results or school performance. It is an effort to provide a learning environment in classrooms that will promote the intellectual, affective, and social growth of each child.

The Teacher Education Program at Mark's Meadow (TEPAM) is a four

semester sequence preparing students to teach in elementary schools. The total program consists of 36 credits allocated among the following normal certification areas: educational psychology, 6 credits; elementary methods, 6 credits; curriculum development, 3 credits; student teaching, 6 credits; supervised internship, 15 credits. The approximate total clock hours for participation in an elementary school classroom and classroom related activities for an average TEPAM student is 792 hours.

Sequentially, the program is as follows:

PHASE I:        The Child and His/Her World - 6 credits.

Selected topics in educational psychology with particular emphasis upon learning theory and child development theory. Topics include 1) theories on child development; 2) socialization; 3) self-concept; 4) Integrated Day philosophy and assumptions; 5) racism; 6) authority; 7) cognitive development; 8) psycho-sexual development; 9) interpersonal relationship theories. Seminars are combined with direct and sustained relationships with two children of different ages and sexes, as well as intensive, directed weekly observations of classrooms, teachers, children and materials in the entire range of elementary classrooms in Mark's Meadow (K-6)

Approximate clock hours in this Phase: OBSERVATION-25 hours; TEACHING-15 hours; PLANNING-10 hours.

PHASE II:        Student Teaching (6 credits), Elementary Methods (6 credits), and Curriculum Development (3 credits).

Full-time supervised student teaching (daily 8:15-3:30) is integrated with methods seminars and workshops which are planned and implemented by Mark's Meadow teachers and other University faculty and staff members, in the following areas: reading and language arts, math, science, humanistic education, aesthetics and social studies. In this arrangement, student teachers have the opportunity to learn methods and curriculum development techniques from practicing classroom teachers as well as University staff, in a setting where they can immediately apply the techniques in a classroom with children, and continuously assess its value and appropriateness. Curriculum



development seminars deal with the formulation and use of performance objectives, individualizing instruction, classroom management and record keeping techniques, development of learning centers, planning (short and long range) and integration of subject areas. Other sessions focusing on practical suggestions from teachers include such topics as establishing parent relationships, report cards, first day of school, discipline techniques, rainy day activities, use of audio-visual equipment, job interviews and writing resumes.

Approximate clock hours in this Phase: OBSERVATION-60 hours; TEACHING-192 hours; PLANNING-50 hours; METHODS SEMINARS-60 hours.

### PHASE III:

Students in Phase III complete their university requirements and take specialized education courses including additional methods courses based upon their needs as determined the previous semester in the classroom. This Phase also encourages and allows time for student reflection and internalization of their teaching experience.

### PHASE IV: Supervised Internship (15 credits).

Students return to the classroom for a final full semester of student teaching and assume increased responsibilities for the entire range of teaching skills under the supervision of the classroom teacher and the TEPAM staff.

Approximate clock hours in this Phase: OBSERVATION-30 hours; TEACHING-300 hours; PLANNING-50 hours.

TEPAM combines theory and practice to create an integrated learning experience; this is in harmony with the integrated day philosophy of Mark's Meadow. Direct experience is the primary "text" of TEPAM. (See Appendix IV, V and VI for examples of evaluation instruments used in the TEPAM program.)

### Evaluation Interview

Admission to the TEPAM program is based on 1) self selection after familiarity with information about the program in Mark's Meadow

School; 2) the perceived energy level of the student; and 3) the student's ability to articulate his/her thoughts and feelings about children and teaching. Advising in the program is done through providing students with the same graduate assistant as an advisor in all phases of their program as well as providing the same cooperating teacher for students during Phases II and IV. Therefore, the cooperating teacher, the intern, and the advisor form a natural support group throughout the two years.

The TEPAM program sees itself pioneering in three main areas:

1) it attempts to be a school centered program; 2) it has two internships separated by a reflective semester; 3) the program has different assumptions about in-service staff development, namely teacher development through training teachers. The social significance of the program lies in the method in which the students are trained, namely open classroom, integrated day, and team teaching and also in the assumption that an intensive training program is important for the personal as well as the professional growth of future teachers.

### Student Questionnaire

The questionnaire was administered to eight out of twenty TEPAM students completing Phase IV of the program. Seventeen questionnaire items were rated by the Mark's Meadow students between 4.0 and 4.75; eight items between 3.0 and 3.9; and three items between 2.0 and 2.9. The items in the order of importance to the program are listed in Table VI.

Table VI

## RESPONSE OF TEPAM STUDENTS TO QUESTIONNAIRE ITEMS

- 4.75 - Pupils are helped to approach knowledge through discovery
- 4.75 - Teacher helps pupils discover how their values differ
- 4.71 - Pupils are helped to develop as individuals
- 4.66 - Teacher is responsible for equality of opportunity for pupils
- 4.66 - Teacher shows special consideration for those in need
- 4.62 - Pupils are encouraged to enjoy school
- 4.62 - Teacher deals with the pupil as a whole person
- 4.50 - Pupils are encouraged to prepare themselves for the future
- 4.25 - Teacher sets standards for the growth and development of pupils
- 4.25 - Teacher helps pupils discover the values they have in common
- 4.14 - Teacher assumes responsibility for motivating pupils to learn
- 4.12 - Teacher helps the pupil explore other value alternatives
- 4.00 - The curriculum (course of studies) is approached as a whole
- 4.00 - Pupils are helped to learn that people are basically the same
- 4.00 - Pupils are taught to obey rules and regulations
- 4.00 - Pupils make their own learning decisions
- 4.00 - Teacher helps disadvantaged pupils develop self reliance
  
- 3.75 - Pupils are helped to learn the prescribed curriculum (course of studies)
- 3.66 - Pupils assume responsibility for their own motivation
- 3.57 - Pupils are helped to develop as members of a group
- 3.33 - Teacher is responsible for equality of results for pupils
- 3.25 - Pupils set standards for their own growth and development
- 3.00 - The curriculum (course of studies) is approached subject by subject
- 3.00 - Pupils are helped to learn that people are basically different
- 3.00 - Teacher deals with the pupil as student
  
- 2.71 - Teacher makes learning decisions for pupils
- 2.37 - Teacher helps the pupil grow into the values of his/her parents
- 2.25 - Pupils are taught to question authority

The items ranked above 4.0 correlate with the stated aims of the TEPAM program. In addition, the fact that students ranked seventeen items above 4.0 suggests that TEPAM is, in fact, the intensive program its descriptive documents say it is.

In considering polar pairs, TEPAM students ranked five polar pairs with a variation in emphasis between .0 and .9 and nine with a variation between 1.0 and 1.9. Table VII indicates the polar pairs receiving the greatest equality of emphasis in the TEPAM program.

Three dilemmas fall among those items considered by students of TEPAM to be of high priority in the program. They are:

Pupils are encouraged to enjoy school/  
Pupils are encouraged to prepare themselves for the future

Teacher helps pupils discover the values they have in common/  
Teacher helps pupils discover how their values differ

Teacher helps disadvantaged pupils develop self reliance/  
Teacher shows special consideration for those in need

The pairs correlate highly with the stated aims of the TEPAM program.

### Program Analysis

The Teacher Education Program at Mark's Meadow, while not a Tillichian teacher education program in the strict sense, contains elements which reflect a Tillichian emphasis. Chief among those elements is the stated aim of the program to integrate intellectual, affective, and social growth in the pupils at Mark's Meadow. The fact that the program has succeeded in its aim is reflected in the seventeen items ranked above 4.0 by the students completing the program. (See Table VI, p. 94.) Even more significant, in my opinion, is the



Table VII

## RESPONSE OF TEPAM STUDENTS TO VARIATION BETWEEN POLAR OPPOSITES

Pupils are encouraged to enjoy school/ Pupils are encouraged to prepare themselves for the future	.1
Teacher assumes responsibility for motivating pupils to learn/ Pupils assume responsibility for their own motivation	.4
Teacher helps pupils discover the values they have in common/ Teacher helps pupils discover how their values differ	.5
Teacher helps disadvantaged pupils develop self reliance/ Teacher shows special consideration for those in need	.7
The curriculum (course of studies) is approached subject by subject/ The curriculum (course of studies) is approached as a whole	1.0
Pupils are helped to learn that people are basically the same/ Pupils are helped to learn that people are basically different	1.0
Teacher sets standards for the growth and development of pupils/ Pupils set standards for their own growth and development	1.0
Pupils are helped to approach knowledge through discovery/ Pupils are helped to learn the prescribed curriculum (course of studies)	1.0
Pupils are helped to develop as individuals/ Pupils are helped to develop as members of a group	1.1
Pupils make their own learning decisions/ Teacher makes learning decisions for pupils	1.3
Teacher is responsible for equality of opportunity for pupils/ Teacher is responsible for equality of results for pupils	1.45
Teacher deals with the pupil as student/ Teacher deals with the pupil as a whole person	1.6
Teacher helps the pupil grow into the values of his/her parents/ Teacher helps the pupil explore other value alternatives	1.7
Pupils are taught to question authority/ Pupils are taught to obey rules and regulations	1.7

fact that the dilemmas ranking among the highest rated items reflect intellectual, affective, and social emphases. (See Table VII, p. 96.) Not only does the program stress the three areas, it also stresses the creative tension within the areas themselves, suggesting the dynamic as well as the integrative nature of the program. Further evidence of the same characteristics is found in the aim of the program to integrate theory and experience for elementary pupils as well as college students.

The program spreads its thirty-six hours over four semesters allowing for emphasis on philosophical and psychological concerns early in the program as well as in the final semester. It also designates Phase III as a time for reflection and internalization of the teaching experience but does not suggest what special efforts are made to aid students in this process.

Ethical concerns are reflected in the decision to avoid ability grouping of pupils in Mark's Meadow; it is also worthy of note that questionnaire items dealing with value issues were among those ranking high in the program.

It is difficult to assess the degree to which the TEPAM programs attempt to integrate issues of ontology, individual existence, and ethics. I assume it does so to some degree. While it is true that the program is based in an "open" classroom metaphor, there is no evidence that students are helped to consider the role of image, myth, and metaphor to any significant degree. Generally, the teacher role is viewed as that of a humane, skilled resource person in a rich environment characterized by shared decision making.

## Conclusion

It was my original hypothesis that none of the programs chosen for this study would reflect in large measure the emphases necessary for the education of a Tillichian teacher as described in Chapter II. In general my hypothesis has been born out. However, in the design of a Tillichian teacher education program I would certainly retain some aspects of both METEP and TEPAM. The two year intensive nature of the Mark's Meadow program; the concern with modeling behavior central to the commitment of the METEP staff; the way in which both programs have integrated theory and experience; the emphasis on shared decision making, open classroom, integrated day; the struggle to deal with the enjoyment of pupils in the present in relation to their preparation for the future; the role of the teacher as a humane, skilled, resource person, all of these elements are consistent with my model. The programs do not approximate a Tillichian model more closely chiefly because, in my opinion, they are locked into a conventional approach to the school curriculum which will not permit greater emphasis on risk-taking, creativity, and mythology. In this connection it is interesting to note that students of the Off Campus program, most of whom received little formal instruction in curriculum content and methodology, did embark on an adventure and, generally, took risks unique to that program. The ideal program would be that in which real life adventure could be faced and risks taken in relation to teachers prepared to encourage, appreciate, evaluate, and participate in projects designed to further the courage-to-be as well as prepare student teachers for jobs in schools. The following chapter will deal with the design of such a program.

## C H A P T E R I V

## IMPLICATIONS FOR THE DESIGN OF A TEACHER EDUCATION PROGRAM

A Tillichian teacher is committed by profession to wrestling with the courage-to-be. He/she has accepted and internalized the courage theme as a frame of reference within which/against which to develop and test whatever other positions, commitments, and choices are either inherited or emergent within the teaching profession. In other words, issues such as the design and use of physical space; the allotment of time; the structure for decision making; curricular emphases; choice of methodologies, techniques, and materials; the role and types of evaluation, record keeping, and reporting; and whatever other issues constitute a setting for teaching and learning; all of these are viewed by the Tillichian teacher in relation to the quest of the human person in such and such a culture, in such and such a classroom, for meaning in the face of meaninglessness, life in the face of death. But his/her awareness does not end in the quest of the individual person for an hour, a day, a lifetime that makes sense: Questions regarding the meaning of the human species in relation to the being of nature, the ultimate meaning of being-itself in relation to its ground, creative force, or energy field and what difference it all makes for before, for now, and for later; these are the issues which form the background against which the Tillichian teacher lives and works.

In significant ways, teacher education programs such as METEP and TEPAM have succeeded in answering questions regarding the "hows"



of educating teachers to be humane, skilled resource people for pupils engaged in the design, implementation and evaluation of their own learning. What they are not dealing with sufficiently, in my opinion, are the "whys" or the "what elses"; that is, the value judgments in the form of image, myth, and metaphor which form the basis for their choice to emphasize certain curricular concerns rather than others.

For example, when in a program designed to be a one or two year education period for prospective teachers there is little evidence of emphasis on the nature of the human person; the meaning of hope in relation to reality; the place of the tragic; the role of myth, metaphor, and projection; the nature of guilt, conscience, and morality; the problems inherent in a relativistic culture and what it all has to do with schools, children, and classrooms, my conclusion is not that such issues are considered unimportant, but that other issues are considered more important. The decision to omit the issues mentioned above in favor of other emphases implies a value judgment of the highest order. Now, my quarrel is not with making value judgments (there is no way to avoid making them), but with what appears to be a lack of consciousness about, or explicitness in stating, what those value judgments are and on what basis they have been made. In other words, even in the preparation of teachers for our more humane, open settings the emphasis still seems to be on the education of skilled technicians, albeit more humane ones, than on the formation of courageous human beings.

In exploring what might be the roots of such a value judgment

several biases emerge: 1) a School of Education is a professional school; 2) the first two years of college should deal with the liberalizing arts; 3) such philosophical issues were not integral to the education of the staff itself or to their image of what they as teacher educators ought to be dealing with; 4) such issues are "ivory tower" issues which are interesting to speculate about but on the periphery when it comes to reality (defined as cold and hard); 5) such issues are too complex: over the heads of most prospective teachers; 6) even granted some relevance for adults, such issues are not central to children; 7) such issues are important but most teacher educators are not equipped to deal with them, and other issues are more important given the limited amount of time in which to prepare teachers.

In suggesting a design for a teacher preparation program concerned with the formation of a person with the courage-to-be, I am refusing to accept the biases (value judgments) outlined above and I am doing so for two reasons: 1) because my conceptual model of teacher will not allow them and I am required to be consistent; 2) because my experience as a staff member in the New School of Behavioral Studies in Education at the University of North Dakota from 1968 to 1972 convinced me that the education of teachers along Tillichian lines is possible.

Partly through design and partly through chance, the New School staff was composed of an equal number of liberal arts types and education types. Among the liberal arts faculty two of the strongest, most articulate members were in the religion-philosophy area and

had taught elementary and secondary school for a total of eighteen years. Another was a publishing contemporary poet; a fourth a new Ph.D. in social psychology interested in groups. Add to this the fact that the New School dean was himself a history Ph.D. with a conviction that the main problem with teacher education was that it was in the hands of professional educators, and it becomes clear that simply in order to encompass the staff, the New School task had to be conceptualized in broader, deeper terms than those in which teacher education is generally framed. A human issues theme was the only alternative. The result was that the professional educators on the staff were forced to rethink their competencies in relation to a more all-encompassing frame of reference, while at the same time the liberal arts types were focusing on the implications of their insights for teacher education.

Several thrusts resulted from the creative tension described above: 1) a new curriculum design; 2) a new approach to advising; 3) a new way of conceiving evaluation; 4) a new way of approaching the faculty role.

The curriculum was conceived of in four "blocks": 1) creative expression; 2) nature and conditions of learning; 3) modes of communication; 4) human response to environment. Whatever the faculty wanted to teach had to fall under one of these headings; students were required to register for four hours in each block. How they selected learning experiences within the blocks was worked out with the advisor.

Under the heading creative expression the following activities

were available: dance, creative dramatics, arts and/or crafts, music, poetry, mythology, photography, and cooking; nature and conditions of learning included learning theories, behavior theories, group processes, symbolic interaction, and peer counseling; modes of communication involved creative writing and writing skills, literature and reading skills, speech and verbal skills, non-verbal communication and "reading" skills; observational, listening, research and recording skills; human response to environment encompassed religion, language, science, mathematics, outdoor activities/skills, and sociology/anthropology. The design modeled the fact that divisions of the curriculum "pie" are arbitrary. It also modeled the fact that something-of-everything might not be as important for pupils as depth in one or two areas. Students were forced to choose in relation to their advisors.

The New School advising system was considered to be the core of the program. Students were required to meet with advisors weekly, even if only to say why they did not want to meet. Personal goals or lack of them, problems of all kinds, choice of learning experiences, decisions about field experiences, general and specific evaluation for credit granting were the "stuff" of the student conferences. The faculty advising role was considered to be as important as the teaching role.

In addition to conceiving of themselves as resource people, the New School staff agreed to model as far as possible the behavior they hoped their students would develop: excitement about learning, discipline and skill in carrying out projects; consistent concern for students; reflective, critical thinking; responsibility for decision



making, etc. Discussions of modeling behavior as more important in image rearrangement than mere "talking about," led to further insights: the need for students to experience risk-taking in terms of physical pursuits as well as in social interaction in and outside the university. And so there were activities such as woodworking; cardboard carpentry; learning to ski, swim, and bowl; participation in children's theatre with trips to rural schools; modern dance; song groups; encounter groups; community participation projects; all designed to help students between the ages of nineteen and fifty-eight experience elation, satisfaction, fright, clumsiness, grace, coordination, anger, frustration, delight, despair, and hope. And afterwards, there were discussions of the experiences both with the advisor and in groups. It was at this point that questions such as: What do you think this means for children/adolescents/adults? for schools? for our culture? seemed to take on a relevance and depth not easily measurable by conventional standards.

In short, the North Dakota program was designed to emphasize issues of the human spirit through experiential as well as logical means, in the conviction that sensitivity to children, as well as the ability to function as a creative, dynamic, skilled resource person in a classroom designed to help pupils sort out the present, while developing the sensibilities and skills important for a full and productive adult life, will develop more readily under such conditions.

My New School experience was, therefore, highly significant in influencing me in the direction of a human themes metaphor as the basis for a conceptualization of teacher and the design of teacher

education programs. However, my two years of reflection and activity at the University of Massachusetts, coupled with a careful re-reading of Tillich, have influenced me further. At this point, I would be more radical in the design and implementation, as well as in the reflective, critical evaluation of a New School-type program. The Tillichian teacher education program to be discussed below represents a higher degree of consciousness on my part than that which I possessed as a more naive participant in the New School experiment.

#### A Tillichian Teacher Education Program

The aim of a Tillichian teacher education program is the formation of a courageous human being understood to mean a person who can live and work struggling simultaneously, paradoxically, with an experience of the unlimited possibility open to the human person as well as the absurdity, limitation, and finitude inherent in the human condition. The Tillichian metaphor implies a polarization of idealism and realism without cynicism; it implies an inter-relatedness of ascent and descent, positivity and negativity, in the human growth process. In this respect it runs counter to the basic myth of technology which views growth as progress: a gradually ascending line.

The Tillichian teacher education program is based more heavily in symbolism than in definition, in the conviction that the complexity and enormity of human issues being focused on can be served only through symbols which point out, allude to, and suggest. Definitions speak more of a point of arrival; symbols reflect a point of departure. And while to some it may sound as if a Tillichian model suggests an

arrival at the truth-of-something, in fact, the model suggests the opposite: a modest fear-fascination stance before the enormity of the teacher education task and the questions which surround it.

In making suggestions for the design of a Tillichian teacher education program I am interested in being neither too specific, thereby limiting flexibility and adaptability, nor too general, thereby eliminating interest in the design as a practical possibility. The fact is I am not sure precisely how I would develop such a program given the opportunity. At any rate, I propose to make design suggestions as they relate to the characteristics of a Tillichian teacher described in Chapter II. That is, I will show how the program must be complex, dynamic-integrative, multi-disciplinary, and rooted in a sense of the role played by image, myth, and metaphor in human teaching-learning.

#### The Program as Complex

Tillichian complexity consists in seeing the courage-anxiety tension in ontological, spiritual, and ethical terms. In other words, the courageous struggle to affirm self, both as an individual self and as a part of a larger whole is understood in relation to questions about the nature of being, questions concerning individual and group meaning and vitality, and questions having to do with the choices necessary for the fulfillment of the human individual and group task.

A Tillichian teacher education program would necessarily reflect the same complexity: the effort to get questions of being, meaning, and morality together. It would do so through the use of lectures, discussions, films, and participation in creative, adventurous, and

service-oriented activities of all kinds. Ideally a similar approach to the teaching-learning task would be in progress in whatever elementary, middle, junior or senior high schools involved in the program, in the conviction that the task of relating being, meaning, and ethics in the struggle to absorb anxiety into the courage-to-be, is the primary learning task of every member of the human species.

Maurice Gibbons, in a quite "Tillichian" article in Phi Delta Kappan, puts it this way:

What sensibilities, knowledge, attitudes, and competencies are necessary for a full and productive adult life? What kinds of experiences will have the power to focus our children's energy on achieving these goals? And what kind of performance will demonstrate to the student, the school, and the community that the goals have been achieved?<sup>153</sup>

Gibbons answers his questions by saying that whatever model for learning is chosen should measure up to the following criteria: 1) it should be experiential and that experience should be real rather than simulated; 2) it should be a challenge which extends the capacities of the student as fully as possible; 3) it should be a challenge which the student chooses for him/herself; 4) it should be an important learning experience in itself; and 5) it should create a transition from school life to real life.<sup>154</sup> And the reason it should measure up to the criteria listed above, writes Gibbons, is that

How far they [students] can and will go along any particular path they choose may be limited, over the years, only by their ability to conceive of it as possible and our ability to confirm it. Besides, we are concerned here as much with depth as with range, as much with the quality of the students' experience as with the manifest products of their efforts.<sup>155</sup>

And Gibbons concludes his article:

No one can give life meaning for them, but there are a number of ways we can help them to give life meaning for themselves.



Central to that meaning is their sense of who they are in the scheme of things and their confidence that, no matter what the future holds, they can decide and act, that they can develop skills to be justifiably proud of, that they can cross the most barren outback with a certain grace and find even in simple moments a profound joy.<sup>156</sup>

Gibbons alludes in his model to ontology (knowing one's place in the scheme of things), to spirituality (discovering meaning), and to ethics (deciding and acting in relation to meaning and being). He confirms my sense that these are the central curricular issues to be grappled with in any teaching-learning situation. This is not to say that pupils will not learn language arts, reading, mathematics, and science; social studies, English, biology, and business practice. What it does say, however, is that the acquisition of the knowledge and skills promoted in a disciplinary approach will be acquired in relation to larger, more organic, more challenging, more creative, more human goals.

It follows that in a Tillichian teacher education program the choice of staff, both at the university and school level; the advising system; the design and use of physical space; the evaluation procedures; and the job selection process for students; will revolve around the issues discussed above.

#### The Program as Dynamic-Integrative

Tillichian dynamism results from the creative tension present when life, reality, is seen and experienced in bi-polar terms. For Tillich the most basic bi-polarity is the life-death tension; the next most basic bi-polarity consists in the courage-anxiety response to the life-death tension; and the third set of polarities central in

Tillich's thought symbolize the tension of affirming self both as an individual self and as a part of a larger whole in relation to the two sets of polarities mentioned above. The integrative nature of Tillich's thought consists in his passionate concern with achieving new insights into the nature of the basic tensions inherent in human life. Even here it must be pointed out that Tillich's attempts at integration lie in the realm of meaning-making through myth rather than in the realm of definitions regarding the nature of reality.

Similarly, the dynamic-integrative character of a Tillichian teacher education program consists in the attempt to describe and symbolize what seem to be central human issues, as a basis for an understanding of being, meaning, and ethics as they relate to human self-affirmation in this particular cultural context. As I pointed out in Chapter II, the complex, dynamic character of the relationship of a single person to him/herself is complexity and dynamism enough without talking about the symbolism involved in any person's interaction with one other person, much less a group, much less a group of pupils. As Postman and Weingartner point out in commenting on the experiments in perception performed by Adelbert Ames, Jr., "...what human beings are and what they make their environment into is a product of a mutually simultaneous, highly complex, and continuing 'bargaining' process between what is inside their skins and outside."<sup>157</sup> Hence, Postman and Weingartner prefer to talk of meaning-making or minding as the goal of education rather than forming or developing the mind, because meaning-making implies an individual starting point,

unlimited possibility in terms of outcome, as well as the dynamic quality important in symbolizing the teaching-learning process.

It seems clear to us that, if teachers acted as if their students were meaning makers almost everything about the schooling process would change. For example, most school practices are based on the assumption that the student is fundamentally a receiver, that the object ('subject matter') from which the stimulus originates is all-important, and that the student has no choice but to see and understand the stimulus as 'it' is.<sup>158</sup>

.....

As soon as students realize that their lessons are about their meanings, then the entire psychological context of schools is different. Learning is no longer a contest between them and something outside of them, whether the problem be a poem, a historical conclusion, a scientific theory, or anything else. .... In short, the meaning-making metaphor puts the student at the center of the learning process. It makes both possible and acceptable a plurality of meanings, for the environment does not exist only to impose standardized meanings but rather to help students improve their unique meaning-making capabilities. And this is the basis of the process of learning how to learn, how to deal with the otherwise 'meaningless', how to cope with change that requires new meanings to be made.<sup>159</sup>

In Tillich the "meaning to be made" must be made in a dynamic, creative struggle with the chief threats to meaning. The threat of fate and death, doubt and despair, and guilt and condemnation seen as the types of anxiety which threaten ontological, spiritual, and moral expressions of the courage-to-be, must be wrestled with in all their forms. Therefore, in a Tillichian teacher education program as well as in the schools involved in the program, attention to the types of anxiety threatening courage would be a high priority.

Staff members in the program would need to have the frame of reference, the sensitivity, and the expertise to relate student "projects" to the anxiety, nonbeing, death theme as well as the

ability to encourage students themselves to sort out the theme in their sense of the scheme of things, their attempts at meaning-making, and their choices both in and out of school. The meaning of the tragic; the role of pain; the sense of failure; the threat of death; are realities which come difficult to Americans enculturated to view life with optimism. A Tillichian teacher education program would aim, not to destroy optimism, but to root the sense of human potential and possibility in a metaphor which forces it to stand in relation to its opposite: the equally human sense of absurdity and limitation. In his/her stance "on the boundary," the teacher, the student, and child is in a better position to see, to understand, and to choose those myths, metaphors, and symbols most appropriate to his/her struggle with the courage-to-be.

#### The Program as Multi-disciplinary

Another way of saying that Tillich is multi-disciplinary is to say that he is thematic. Although he tends initially to situate his themes in the language of theology and philosophy, Tillich pursues his themes wherever he can within the context of legitimate scholarship and depth of human experience and choice. Tillich is both a specialist and a generalist, another way in which he is bi-polar. Therefore, in speaking of the multi-disciplinary nature of a Tillichian teacher education program I would say that it consists chiefly in its rootedness in Tillichian themes as well as in the efforts of its staff and students to be both specialists and generalists where those themes are concerned. In other words, the multi-disciplinary spirit of the



program lies in the ability of those involved to imagine and experience limitless inter-connections among issues as well as engage in the careful, in-depth probing of a single issue. For this reason, in his attempt to build a new learning model aimed at providing a fitting transition from school to society for high school seniors, Maurice Gibbons suggests that students choose one area out of five to become deeply involved in while dealing with the other four and the inter-connectedness of all five.

Gibbons divides his model into the following areas:

Adventure: a challenge to the student's daring, endurance, and skill in an unfamiliar environment.

Creativity: a challenge to explore, cultivate, and express his own imagination in some aesthetically pleasing form.

Service: a challenge to identify a human need for assistance and provide it; to express caring without expectation of reward.

Practical Skill: a challenge to explore a utilitarian activity, to learn the knowledge and skills necessary to work in that field, and to produce something of use.

Logical Inquiry: a challenge to explore one's curiosity, to formulate a question or problem of personal importance, and to pursue an answer or solution systematically, and wherever appropriate, by investigation.<sup>160</sup>

As an example of the way in which a specific student might engage in learning according to his model, Gibbons talks about Margaret, who is making a multimedia presentation to friends, classmates, relatives, some teachers, the mayor, and two reporters about the projects she worked on during the year. She begins with Adventure, which involved tracing in actuality the path followed by Lewis and Clark in their exploration of the Northwest. Her own journal and maps are on display. The names of her five companions - she is required to cooperate with

a team in at least one, but no more than two, of the five categories - are on display. In one corner of the room she has arranged a set of bedroom furniture - a lift-desk-library module, a rocking chair, and a coffee-table treasure-chest - designed, built, and decorated as her work in the Creative area. On the walls are photographs and charts showing pollution rates of local industries which she recorded during the summer and reported to the Community Council. The three newspaper articles about the resulting campaign against pollution-law violators, and her part in it, are also displayed to give proof that Margaret completed her Service requirement.<sup>161</sup>

Margaret's Logical Inquiry, which related closely to her practical work, was: What structural design and composition has the best ratios of strength, ease of construction, and economy of materials? Using charts of the various designs and ratios, Margaret describes her research and the experiments she developed to test her findings; she also demonstrates the effectiveness of the preferred design by performing pressure tests on several models built from the same material. She then shows how the problem grew out of her studies in architecture for the Practical category. Passing her sketch books around with several summer-cabin designs she drew up, Margaret goes on to describe her visits to a number of architects for assistance, and then unveils a model of the summer camp she designed for her family and helped them build. Slides of the cabin under construction complete Margaret's presentation.<sup>162</sup>

The Gibbons model, involving as it does relevance, depth, skill, and discipline, could easily be incorporated into a Tillichian teacher

education program. The thought of student teachers, as well as students in classrooms, engaging in a Gibbons-type teaching-learning model in relation to university and school-based staff equipped to tie the multiplicity of experiences into Tillichian themes is an exciting one indeed.

### The Program as Rooted in a Sense of Image, Myth, and Metaphor

Numerous references have been made to Tillich's sense of metaphor and myth as vehicles for probing reality as well as escaping it. Proof that Tillich is also sensitive to the issues surrounding image formation, modification, and change in the quest for self-affirmation, is found in his position regarding the role of belief: belief that something is true makes it true, insofar as one's perceptions of reality are thereby modified or changed. Tillich's sense of the importance of metaphor rests in his consciousness of the fact that all language is metaphor to one degree or another. As Postman and Weingartner point out:

The only reality that is not metaphorical is 'reality' itself. All human symbolization, therefore, is metaphor, an abstraction, an 'as if.' The word is not the thing ..... Whatever you say something is, it is not. Saying something about the world is not the world ....<sup>163</sup>

The issue, therefore, becomes the task of selecting whatever symbols or sets of symbols seem more relatively appropriate for probing a certain aspect of reality at any given time. The process of change can be considered that process in which human individual and collective behavior changes as the result of a rearrangement, modification, or radical change in images, symbols, and myths.

The Tillichian teacher education program aims at producing change

in the manner described above: through a rootedness in a sense of the centrality of image, myth, and metaphor in the change process. Such a process implies on the part of the program staff a highly developed sensitivity to the orchestration of individual complexity in the meaning-making process in relation to equally complex cultural and professional structures and goals. A highly developed sense in the former area, unless conceived of and struggled with in relation to the latter, can result in a reduction of the Tillichian tension between self and other in the same way that too much stress on the necessity of conforming to cultural and professional goals, can result in the loss of oneself as an individual maker-of-meaning.

In recruiting and selecting students for a Tillichian teacher education program, I would attempt to admit as many diverse types of students as possible. Not students who are diverse merely in terms of gender, sexual preference, race, religion, economic level, etc., but students who reflect image diversity, that is, students who look at the world differently. Diversity in terms of age, gender, politics, and race may imply image or mythological diversity or it may not. All of this, of course, implies that the students being considered for admission are interested in the educational profession as well as in becoming part of a program with Tillichian goals.

I have mentioned above that the program would be both university and school based. In addition, I would recommend the utilization of one or two other types of space on a regular basis - space in the woods, in a city, or on a farm - where both students and staff would be on less familiar, and perhaps more common, ground. It is one thing to



talk about the importance of modeling behavior in image rearrangement; it is another to create situations in which such behavior is both tested and newly experienced. Also, since both the city and the university tend to reflect the scientific-technological metaphor to a high degree, conducting the program at least partially in the wilderness seems almost essential if a more human metaphor is to be experienced.

I have not suggested how long a Tillichian teacher education program should last. (It could conceivably begin in junior high school and last till age twenty-five.) What is clear, though, is that Tillichian questions would be put to students in an intensive manner during whatever time span is used. Holidays at home, trips abroad, summer jobs, visits to hospitals, and whatever else would become content in a Tillichian teacher education program. Every experience would be scrutinized against the scientific-technological model and in relation to the Tillichian courage-to-be metaphor. The resulting insights would again be intensively related to a conceptualization of teacher, the nature of the teaching-learning task, the role of schooling, an understanding of children and adolescents, and the day-to-day management of classrooms.

### Conclusion

The program design suggestions presented above are by no means definitive; they are guidelines at best, pointing to the need for further adventure, creativity, service, practical skill, and logical inquiry on the part of those interested in the creation of a new

metaphor out of which to describe the teacher, the teacher education process, and the professional practice of teaching-learning in this culture.

Vietnam, Watergate, and the energy crisis have coalesced to raise serious doubts regarding the progress metaphor basic in this culture. Ontological, spiritual, and ethical concerns unattended to in such a metaphor are again emerging as central issues to be faced by our major cultural institutions. Already there are signs that the educational profession is interested in promoting such new curricular areas as moral development and ethical education. What I hope this dissertation has served to point out, is that attempts to deal with morality and ethics belong with questions of ontology and meaning, and that serious efforts to deal in depth with all of these issues may require a radical departure from the conventional structure of the school curriculum.

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## APPENDIX I

Inventory of Competencies to Achieve  
During the Semester\*Observation - Diagnosis

- \_\_\_\_\_ observing and recording children in different ways to determine strengths.
- \_\_\_\_\_ observing and recording classrooms for predetermined purposes.
- \_\_\_\_\_ interviewing (and recording) children to uncover interests.
- \_\_\_\_\_ prescribing possible next-steps for and with children.
- \_\_\_\_\_ others

\*Planning

- \_\_\_\_\_ brainstorming alone and with others
- \_\_\_\_\_ flowcharting plans \_\_\_\_\_ use What? So What? Now What?
- \_\_\_\_\_ extending learning experiences
- \_\_\_\_\_ using turn-on agents
- \_\_\_\_\_ predicting consequences of teacher behavior
- \_\_\_\_\_ helping learners confirm experiences
- \_\_\_\_\_ integrating curriculum areas
- \_\_\_\_\_ others

\*Instructing

- \_\_\_\_\_ using instructional models
- \_\_\_\_\_ creating and using activity cards
- \_\_\_\_\_ opening closed materials
- \_\_\_\_\_ designing learning centers
- \_\_\_\_\_ recognizing and using different kinds of questions
- \_\_\_\_\_ others

\*What's It All About?

- \_\_\_\_\_ defining open education
- \_\_\_\_\_ describing assumptions underlying open education
- \_\_\_\_\_ developing my concept of the ideal teacher

## APPENDIX II

EVALUATION - EARLY MID-TERM FALL SEMESTER 1973-74, OCTEP

This sheet is to be filled out and turned in to Room 14 (E. Cap-pelluzzo) in the School of Education. Please do not hesitate to make known your expectations and any specific kinds of input you might wish to have at this time. Only with your help can we begin to try to meet your needs. Our staff is most anxious to design and re-design our offerings to provide for the best experiences for you possible. We need your evaluation this far.

I. NAME \_\_\_\_\_ CAMPUS PHONE \_\_\_\_\_  
 ADDRESS \_\_\_\_\_

II. Answer yes or no to the following (Circle):

- |  |     |    |
|--|-----|----|
| 1. I am sure about the site I want to sign up for  | YES | NO |
| 2. I wish there were more readings required for me   | YES | NO |
| 3. The "site information" during the first two weeks helped me hear about other sites and was, in general, helpful to me | YES | NO |
| 4. I have read the OCTEP INFORMATION HANDBOOK  | YES | NO |
| 5. Advising in the program has been helpful/available to me when I sought it   | YES | NO |
| 6. The Tuesday and Thursday presentations have been informative  | YES | NO |
| 7. I know all this stuff anyway and would just as soon not have to be involved in a pre-practicum                        | YES | NO |
| 8. The text is boring  | YES | NO |
| 9. I have found a good spot for observation/participation  | YES | NO |
| 10. I have started to seek out methods and materials that have been suggested  | YES | NO |

COMMENTS: Please use the space below plus the other side if needed to communicate to us what you may need in terms of special readings, site information, classroom topics you would like to cover, etc. Any suggestions you make, style, presentation, or content, will be appreciated.

APPENDIX III  
EVALUATION - END OF SEMESTER

I. NAME \_\_\_\_\_ CAMPUS PHONE \_\_\_\_\_

(Circle yes or no)

1. The text was helpful                      YES    NO
2. The films were interesting and were worthwhile seeing    YES    NO
3. I took advantage of advising hours in Room 14    YES    NO
4. How many times did you meet with Kathy Salisbury: \_\_\_\_\_
5. How many mods or other teaching experiences outside of the program did you affiliate with? \_\_\_\_\_  
 \_\_\_\_\_
6. I searched out some person to help with an aspect of teaching \_\_\_\_\_  
 \_\_\_\_\_
7. References, modular experiences and special events were an important part of my being able to seek out methods and materials            YES    NO
8. I learned a lot from the post-practicum workshops            YES    NO  
 If no, why not? \_\_\_\_\_  
 \_\_\_\_\_  
 If yes, why? \_\_\_\_\_  
 \_\_\_\_\_
9. Where did you observe/relate to children? \_\_\_\_\_  
 Has this been a helpful experience for you? \_\_\_\_\_  
 How and Why \_\_\_\_\_
10. What would you add/delete in the post-practicum experience for next year? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
11. Please write your summary of how you feel about: a) preparing to teach in the site you have chosen, b) was this semester of any help to you in terms of self-confidence? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

(use reverse side if needed)



## APPENDIX IV

MID-SEMESTER STOCK-TAKING

NAME: \_\_\_\_\_ DATE: \_\_\_\_\_

## KEY:

- 1 - Have not experienced this skill.
- 2 - Have experienced this skill.
- 3 - Would like to have more classroom experiences with this skill.
- 4 - Have internalized this skill and can use it effectively whenever appropriate.
- 5 - Would like some help learning about/developing this skill.
- 6 - Am ready to be observed demonstrating competence in this area. (a single lesson can demonstrate competence with many skills at one time)

SKILL	SPECIFIC EXAMPLES OF HOW SKILL HAS BEEN USED (1 or 2) <u>OR</u> RATIONALE FOR NOT USING SKILL (Use back if necessary).
1. Daily preparation. 1 2 3 4 5 6	
2. Prescriptive planning (based on diagnosed need). 1 2 3 4 5 6	
3. Brainstorming and flow-charting (for integrating and extending activities). 1 2 3 4 5 6	
4. Short range planning. 1 2 3 4 5 6	
5. Long range planning. 1 2 3 4 5 6	
6. Skill in specifying objectives. 1 2 3 4 5 6	

SKILL	SPECIFIC EXAMPLES OF HOW SKILL HAS BEEN USED (1 or 2) OR RATIONALE FOR NOT USING SKILL (Use back if necessary).
7. Skill in recognizing what decisions have to be made before, during and after a learning experience. 1 2 3 4 5 6	
8. Ability to provide for individual differences. 1 2 3 4 5 6	
9. Resourcefulness in planning activities/lessons (both in finding materials and resource people, and in finding ideas). 1 2 3 4 5 6	
10. Ability to uncover and use kids' interests as a source of curriculum. 1 2 3 4 5 6	
11. Ability to manage whole class planning. 1 2 3 4 5 6	
12. Ability to include children in the planning process. 1 2 3 4 5 6	
13. Ability to establish realistic expectations for kids. 1 2 3 4 5 6	
14. Ability to set appropriate priorities in the classroom. 1 2 3 4 5 6	
15. Can apply learning theory in relation to his/her own teaching. 1 2 3 4 5 6	

SKILL	SPECIFIC EXAMPLES OF HOW SKILL HAS BEEN USED (1 or 2) <u>OR</u> RATIONALE FOR NOT USING SKILL (Use back if necessary).
16. Ability to stimulate thinking (i.e., asking open-ended questions). 1 2 3 4 5 6	
17. Skill in observing children in different ways. 1 2 3 4 5 6	
18. Use of appropriate instructional resource materials. 1 2 3 4 5 6	
19. Skills in promoting pupil participation. 1 2 3 4 5 6	
20. Ability to facilitate and improve classroom interaction. 1 2 3 4 5 6	
21. Skill in facilitating and encouraging decision-making on the part of students. 1 2 3 4 5 6	
22. Ability to be in tune with the overall atmosphere in the classroom ("antennae up") to be sensitive to needs of children other than those in your immediate group. 1 2 3 4 5 6	
23. Skill in selecting an effective method of instruction. 1 2 3 4 5 6	

SKILL	SPECIFIC EXAMPLES OF HOW SKILL HAS BEEN USED (1 or 2) <u>OR</u> RATIONALE FOR NOT USING SKILL (Use back if necessary).
24. Energetic presentation of subject matter. 1 2 3 4 5 6	
25. Effectiveness in communi- cation. 1 2 3 4 5 6	
26. Ability to teach without telling. 1 2 3 4 5 6	
27. Voice. 1 2 3 4 5 6	
28. Ability to compose and ask good questions. 1 2 3 4 5 6	
29. Ability to construct activity cards or plan activities to correspond to performance objectives. 1 2 3 4 5 6	
30. Skill at handling class- room crises and being pre- pared to suggest alternatives (how to modify behavior). 1 2 3 4 5 6	
31. Ability to improve class control. 1 2 3 4 5 6	
32. Ability to develop a teach- ing style consistent with own personality. 1 2 3 4 5 6	



SKILL	SPECIFIC EXAMPLES OF HOW SKILL HAS BEEN USED (1 or 2) <u>OR</u> RATIONALE FOR NOT USING SKILL (Use back if necessary).
33. Ability to change teaching approach "on the spot" when necessary and be responsive to kids and the situation. 1 2 3 4 5 6	
34. Skill in coordinating several activities at one time. 1 2 3 4 5 6	
35. Skill in diagnosing individual strengths/needs. 1 2 3 4 5 6	
36. Skill in recording pupil progress in a variety of ways. 1 2 3 4 5 6	
37. Ability to assess own strengths and needs. 1 2 3 4 5 6	
38. Skill in recording pupil progress in a variety of ways. 1 2 3 4 5 6	
39. Sensitivity to system expectations. 1 2 3 4 5 6	

ADDITIONAL COMMENTS:

## APPENDIX V

INTERN CHECKLIST

## KEY:

+ = strength

- = weakness

✓ = showing progress

() = area to focus on

(DATE OF OBSERVATION)				
				<u>PLANNING:</u>
				Daily preparation.
				Prescriptive planning (based on diagnosed need).
				Brainstorming and flowcharting (for integrating and extending activities).
				Short range planning.
				Long range planning.
				Skill in specifying objectives.
				Skill in recognizing what decisions have to be made before, during and after a learning experience.
				Ability to provide for individual differences.
				Resourcefulness in planning activities/lessons (both in finding materials and resource people, and in finding ideas).
				Ability to uncover and use kids' interests as a source of curriculum.
				Ability to manage whole class planning.
				Ability to include children in the planning process.
				Ability to establish realistic expectations for kids.
				Ability to set appropriate priorities in the classroom.
				<u>TEACHING:</u>
				Can apply learning theory in relation to his/her own teaching.
				Ability to stimulate thinking (i.e., asking open-ended questions).
				Skill in observing children in different ways.
				Use of appropriate instructional resource materials.
				Skill in promoting pupil participation.
				Ability to facilitate and improve classroom interaction.
				Skill in facilitating and encouraging decision-making on the part of students.
				Ability to be in tune with the overall atmosphere in the classroom ("antennae up" to be sensitive to needs of children other than those in your immediate group).
				Skill in selecting an effective method of instruction.
				Energetic presentation of subject matter.

					(DATE OF OBSERVATION)
					<u>TEACHING:</u> (cont'd)
					Effectiveness in communication.
					Ability to teach without telling.
					Voice.
					Ability to compose and ask good questions.
					Ability to construct activity cards or plan activities to correspond to performance objectives.
					Skill at handling classroom crises and being prepared to suggest alternatives (how to modify behavior).
					Ability to improve class control.
					Ability to develop a teaching style consistent with own personality.
					Ability to change teaching approach "on the spot" when necessary and be responsive to kids and the situation.
					Skill in coordinating several activities at one time.
					<u>EVALUATION:</u>
					Skill in diagnosing individual strengths/needs.
					Skill in recording pupil progress in a variety of ways.
					Ability to assess own strengths and needs.
					Sensitivity to "system" expectations.
					<u>OTHER:</u>
					<u>ADDITIONAL COMMENTS:</u> (please date entries.)

## COMMAND OF SUBJECT MATTER:

- |                                     |  |                                     |
|-------------------------------------|--|-------------------------------------|
| <input type="checkbox"/> Reading    | <input type="checkbox"/> Other Language Arts | <input type="checkbox"/> Aesthetics |
| <input type="checkbox"/> Writing    | <input type="checkbox"/> Math                | <input type="checkbox"/> Music      |
| <input type="checkbox"/> Creative   | <input type="checkbox"/> Science             | <input type="checkbox"/> Movement   |
| <input type="checkbox"/> Penmanship | <input type="checkbox"/> Social Studies      | <input type="checkbox"/> Other:     |
| <input type="checkbox"/> Spelling   |  |                                     |

## APPENDIX VI

STUDENT TEACHER EVALUATION

5/5/74

1. (Check as many as apply:)

How would you describe the intern's relationship with:

a. CHILDREN

- |  |   |                                       |
|--|---|---------------------------------------|
| <input type="checkbox"/> warm          | <input type="checkbox"/> consistent     | <input type="checkbox"/> irritable    |
| <input type="checkbox"/> friendly      | <input type="checkbox"/> sensitive      | <input type="checkbox"/> active       |
| <input type="checkbox"/> reserved      | <input type="checkbox"/> tense          | <input type="checkbox"/> passive      |
| <input type="checkbox"/> distant       | <input type="checkbox"/> formal         | <input type="checkbox"/> sympathetic  |
| <input type="checkbox"/> relaxed       | <input type="checkbox"/> individualized | <input type="checkbox"/> persuasive   |
| <input type="checkbox"/> supportive    | <input type="checkbox"/> flexible       | <input type="checkbox"/> Other: _____ |
| <input type="checkbox"/> unpredictable | <input type="checkbox"/> stimulating    | _____                                 |
| <input type="checkbox"/> firm          | <input type="checkbox"/> calming        | _____                                 |

b. TEACHERS

- |                                     |                                     |  |
|-------------------------------------|-------------------------------------|--|
| <input type="checkbox"/> helpful    | <input type="checkbox"/> consistent | <input type="checkbox"/> respectful    |
| <input type="checkbox"/> warm       | <input type="checkbox"/> reserved   | <input type="checkbox"/> perceptive    |
| <input type="checkbox"/> collegial  | <input type="checkbox"/> open       | <input type="checkbox"/> unpredictable |
| <input type="checkbox"/> critical   | <input type="checkbox"/> dependent  | <input type="checkbox"/> Other: _____  |
| <input type="checkbox"/> supportive | <input type="checkbox"/> cautious   | _____                                  |
| <input type="checkbox"/> defensive  | <input type="checkbox"/> reliable   | _____                                  |
| <input type="checkbox"/> formal     | <input type="checkbox"/> assertive  |  |
| <input type="checkbox"/> informal   | <input type="checkbox"/> adaptable  |  |
| <input type="checkbox"/> submissive |                                     |  |

2. Can the intern accommodate a variety of learning and working styles on the part of children?

- ☐ Can adapt to a wide range of styles  
☐ Can adapt to a narrow range of styles  
☐ Prefers a uniformity of styles  
☐ Demands a uniformity of styles  
☐ Other: \_\_\_\_\_

3. Does the intern establish appropriate standards for academic work?

\_\_\_\_\_  
 Consistently                      Usually                      Sometimes                      Never

4. Does the intern establish appropriate standards for interpersonal behavior?

\_\_\_\_\_  
 Consistently                      Usually                      Sometimes                      Never





- C) Was there evidence of reflection on the experience (evaluation, diagnosis, planning for appropriate next steps based on this experience?)

Consistently                      Usually                      Sometimes                      Never

- D) — Intern not given whole class responsibility.

9. When given small group responsibility:

- A) Was there evidence of sufficient planning?

Consistently                      Usually                      Sometimes                      Never

- B) Was there evidence of follow through or a plan for extending the lesson/activity?

Consistently      Usually      Sometimes      Never

- C) Was there evidence of reflection on the experience (evaluation, diagnosis, planning for appropriate next steps based on this experience?)

Consistently      Usually      Sometimes      Never

10. When given responsibility for individuals:

- A) Was there evidence of sufficient planning?

Consistently      Usually      Sometimes      Never

- B) Was there evidence of follow through or a plan for extending the lesson/activity?

Consistently                      Usually                      Sometimes                      Never

- C) Was there evidence of reflection on the experience (evaluation, diagnosis, planning for appropriate next steps based on this experience?)

Consistently      Usually      Sometimes      Never

11. Did the intern schedule sufficient time to participate in your planning?

☐ Yes      ☐ No      ☐ Occasionally      ☐ Not Applicable

12. How did the intern assume responsibility in the classroom?

☐ On his/her own initiative  
☐ By having it imposed on him/her  
☐ Gradually, by responding to teacher suggestion  
☐ Gradually, after seeing fellow interns assume responsibility  
☐ Not expected of this intern  
☐ Other: \_\_\_\_\_

13. Check any of the following characteristics that apply to your intern's responses to your assignments, suggestions and requests:

☐ Willingly      ☐ Reluctantly      ☐ Eagerly, with action  
☐ Does not respond      ☐ Eagerly, with "talk"      ☐ Cautiously  
☐ Considers alternatives thoroughly and determines appropriate action  
☐ Responds positively verbally, but doesn't follow through  
☐ Can disagree openly and courteously      ☐ Does not respond  
☐ Feels free to raise questions and concerns  
☐ Responds immediately, and carries it one step further  
☐ Other: \_\_\_\_\_

14. How would you evaluate your intern's level of responsibility to teaching during this period?

	(Circle one)	No Evidence
A) Interest in teaching:	(LOW) 1 2 3 4 5 (HIGH)	
B) Interest in children:	1 2 3 4 5	
C) Ability to get along with other adults in the classroom:	1 2 3 4 5	
D) Ability to get along with other adults in the school system (administration, parents, secretary, janitors):	1 2 3 4 5	
E) Support of school policies and procedures:	1 2 3 4 5	
F) Regularity of attendance, promptness:	1 2 3 4 5	
G) Appearance (dress, grooming):	1 2 3 4 5	
H) Attendance at teachers' meetings, parents' nights, etc.:	1 2 3 4 5	
I) Adaptability:	1 2 3 4 5	

15. Do you feel that the intern should continue to work in a setting which is moving toward an integrated day approach in elementary education?

☐ Yes, definitely.  
☐ Yes, with some reservations, \_\_\_\_\_  
☐ No, with some qualification, \_\_\_\_\_  
☐ Definitely not.

16. How ready do you feel the intern is to assume responsibility for his/her own class? (Select as many as are appropriate).

- ☐ Extremely competent.
- ☐ Competent.
- ☐ Incompetent.
- ☐ Needs more experience in classroom.
- ☐ Needs more course work in methods/curriculum development.
- ☐ Needs time out of the classroom to obtain a perspective on his/her teaching experience.
- ☐ Should consider an alternative to teaching as a career that will still allow him/her to work with children.
- ☐ Should consider an alternative to teaching as a career that will not include work with children.
- ☐ Other: \_\_\_\_\_



